Namaz e Panjgaana Ki Rakaate'n Namaz e Witr o Tahajjud (Ahkaam o Masaael)

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بسم الله الرحمان الرحيم

Arz e Naashir

First Edition

Tamaam Taareefe'n, hamd o Sanaa khuda buzurg o bar-tar ke liye, ke sirf wohi is layaq hai. Hazaaro'n durood o salam aqaa e do (2) jahan, fakhr e maujudaat janab Rasool Allah ﷺ ke liye. Hamd o sana ke baad arz hai ke meri khush-bakhti hai ke Allah Rabbul Izzat ne mahez apni rehmat se mujhe is qaabil banaaya ke main is kitab ki ashaa-at ka ehtemaam karu'n, halaa'nke meri bisaat o auqaat ye naa thi.

Is kitab ke silsila mein kuch guzarishaat az-had zaroori hain, kyou'nke in guzarishaat ke baghair yaqeenan iska haq adaa nahi hota. Sabse pehli baat ye ke namaz o rakat ke fazaael o masaael ke silsil a mein la-tadaad kutub o rasaael shaaya hue hain aur aainda bhi hote rahe'nge. Lekin is kitab ko shaaya karna is liye naaguzeer ho gaya tha ke musannif ne apni har baat par dalaael pesh kiye aur apne dalaael ko mustanad hawaalo'n ke saath likha hai.

Mere yaqeen o ilm ke mutabiq guzishta kuch arsa mein aisee kitab yaa risaala shaaya nahi hua, jis mein is qadar isnaad o hawaalajaat tehreer kiye gae ho'n. Allah kamee beshi ko moaaf farmane waala hai. Agar aisee koi kitab shaaya hui hai, to meri nazar se nahi guzri aur naa hi mere ahbaab ne is silsila mein koi gawahi pesh ki hai. Is binaa par main keh sakta hoo'n ke us waqt main wo shakhs hoo'n jis par Allah Paak ne apni khusoosi rehmat karte hue ek mustanad kitab ki ashaa-at ka sharf bakhsha hai.

Maine kitab ko muta'adid baar padha, taa-ke uske mutalliq bhar-poor tasalli karlu'n, so maine apne ilm o yaqeen ke mutabiq mutmaeen o shadmaa hokar tehreer kar raha hoo'n ke kitab ka masooda taqreeban har lehaaz se mukammal hi lagaa. Isi binaa par iski ashaa-at ka mansooba banaaya gaya.

Kitab mein hawaalajaat ki tafseel ke alaawa ek sabse badi khaasiyat jo meri nazar se guzri wo ye ke poori kitab mein musannif ne ikhtelafi masaael par bila-daleel o laa-yaani bahes nahi ki. Naa hi kisi khaas maslak yaa jamat ki bila-wajah o beja numaindagi ki. Sihaa-sitta[1] waghaira se ahadees muntakhab karke bayan kardi hain aur jaha'n par ek se zaaed tareeqe mile, inko bhi bayan kar diya. Meri nazar mein ek motadil o munsif mizaj mohaqqiq ke yehi faraaez hote hain, jin ko musannif ne ba-tareeq e ahsan anjaam diya hai.

Musannif ki ye kaawish intehai qaabil e sataaesh hai, kyou'nke koi baat karna aur is par mufassil dalaael aur hawaalajaat pesh karna khaasa mehnat talab kaam hai aur aaj kal hamare yaha'n mehnat ka riwaaj ikhtetaam pazeer hota nazar aaraha hai. Kisi bhi zamane mein is tarha ka kaam bohot qadar ki nazar se dekha jaaega.

Kitab ki ashaa-at ka ehtemaam kyou'n kiya gaya? Is silsila mein Imam Muslim ka ye qaul kaafi hoga: "I*snaad asal deen ki taraf rehnumaai karti hain aur jis cheez ki sanad nahi, iski koi asal nahi*".

Meri khwahish hai ke main wo shakhs banoo'n, jo logo'n ko asal deen ki taraf raaghib kare, naake wo jo deen se hataa de. Apni bisaat o auqaat ke mutaabiq koshish ki hai, ke kitab mein aghlaat naa ho'n, magar ghalati reh jaana bashariyat ka taqaaza hai. Agar koi ghalati reh gai ho to izz-raah e karam iski ittela ba-ham poh'nchakar apni mazhabi o akhlaaqi zimmedaari ka suboot de'n. Isme jo kuch acchai paae'n, isko Rabb e kaaenaat ki rehmat tasawwru kare'n aur jaha'n koi kamee-kotaahi miley to is par meri khataao'n ki bakhshish ke liye hath uthaade'n.

Meri aur aapki taraqqi o bakhshish ka raaz yehi hai ke ham apni zindagi Huzoor e Aqdas ﷺ ke tareeqa par basar kare'n. Allah mujhe aur aapko deen, duniya aur aakhirat ki bhalaiyaa'n naseeb kare, hame'n islam waali zindagi aur imaan waala khaatma ataa kare. Ameen

Duao'n Ka Taalib
Jawwad Ahmad

[1] T: Siha-sitta yaane hadees ki mashoor 6 kitabe'n: Bukhari, Muslim, Ibne Majah, Nisai, Tirmizi aur Abu Dawood. Halaa'nke unme sirf 2 kitabo'n (Bukhari aur Muslim) ko saheeh ka laqab milaa hai aur baaqi ko Sunan ka darja mila hai. Insab ko aam zuban mein kutub e sitta kaha jaata hai.

بسم الله الرحمان الرحيم

Arz e Muallif

اِنَّ الْحَمْدَ لِلهِ نَحْمَدُهُ وَ نَسْتَعِنُهُ وَ نَسْتَغْفِرُهُ وَنَعُوْذُ بِاللهِ مِنْ شُرُوْرِ أَنْفُسِنَا وَ مِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَّهْدِهِ اللهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُّضْلِلْ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَّا اِلٰهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُوْلُهُ. أما بعد!

Moazziz qaraeen e Ikraam! Assalamualaikum wa Rahmatullahi wa Barakatahu,

Namaz e panjgaana ke faraaez ke alaawa shuru yaa aakhir mein yaa dono hi jagah kuch sunnate'n bhi hain, jin mein se baaz muakkadah aur baaz ghair muakkadah hain. Isi tarha namaz e jumatul mubaarak aur namaz e witr o tahajjud bhi hain.

Zer e nazar kitab mein unhi sab umoor ki munaasib tafseel mazkoor hai, baaz mutanaaza fiya umoor ke silsila mein tehqeeq pesh ki gai hai.[2]

Ye kitab dar-asal hamari kuch radio par ki gai taqareer ka majmua hai, jo Radio Muttahida Arab Imaaraat[3], Ummul Quwain ki Urdu Services se nashar hone waale hamare rozaana ke program "Deen o Duniya" ke tahat nashar ki gai thee'n.

Allah Ta'ala jazaae khair de hamari lakht e jigar Aansa Shakeela Qamar ko, ke usne hamari taqareer ke scripts ko is kitabi shakal mein dhal kar qaraeen ke liye baais e istefaada banaa diya hai. Allah Ta'ala isey hamare aur uski tabaa-at o ahsaa-at mein kisi bhi rang mein hissa lene waale har shakhs ke liye ajar o sawab e darain ka zariye banaae aur isey sharf e qubool se nawaaze. Ameen.

Wassalamu A'alaikum wa Rahmatullahi wa Barakatahu

Abu Adnan Muhammad Muneer Qamar Nawabuddin,

Tarjumaan Supreme Court, Al Khobar o Daaiya Mataoon, Maraakiz Dawah o Irshad

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24th Dhul Qaida 1420h – March 1st, 2000

[2] Ye is kitab ka doosra edition hai. Isme tamaam arabi ibaraat par harakaat (zer o zabar waghaira) lagaadi hain. Proof reading karke taqreeban sabhi ghalatiyaa'n nikaal di hain aur namaz e Juma ki rakato'n ke baab ka izaafa bhi kar diya hai, jo-ke pehle edition mein nahi tha. Abu Adnan Muneer Qamar.

[3] T: UAE

بسم الله الرحمان الرحيم

Namaz e Panjgaana Ki Farz Rakate'n

Ye to zuban e radd khaas o aam hai ke shab o roz ke 24 ghanto'n mein har aaqil o baaligh musalman mard o zan par 5 namaze'n farz hain aur in 5 mein se har ek ki farz rakat bhi maroof hain, ke falaa'n namaz ki itni aur falaa'n namaz ki itni hain.

Ye dono baate'n ummat e islamiya mein muttafiq a'alai bhi hain aur mashoor bhi. Sirf itna keh kar hi muakkadah o ghair muakkadah sunnato'n aur witro'n ke masaael shuru kar diye jaae'n to iski bajaa taur par gunjaaesh maujood hai. Jaisa ke namaz ke mauzoo par likhi jaane waali aam kutub mein kiya jaata hai. Magar ham chahte hain ke ifaada e aam ke liye in dono baato'n ke dalaael bhi ahadees e rasool ﷺ aur asaar e sabaha رضی اللہ عنہم se zikr kar de'n.

Chunache ek shab o roz mein 5 namaze'n farz hone ke baare mein Bukhari o Muslim, Tirmizi, Nisai aur deegar kutub e hadees mein waaqea isra o meraj ke zimn mein mazkoor hai ke Allah Ta'ala ne Nabi e Akram ﷺ aur (Aap ﷺ ki ummar par) 50 namaze'n farz kee'n, jo bil-aakhir 5 reh gaee'n aur saath hi Allah Ta'ala ne farmaya: "*Ke aapko in 5 ke adaa karne par sawaab 50 ka hi hoga*".[4]

Aise hi saheeh muslim, tirmizi aur nisai mein Hazrat Anas bin Maalik رضی اللہ عنہ bayan farmate hain ke kisi shakhs ne Nabi e Akram ﷺ se daryaaft kiya: "*Allah ne apne bando'n par kitni namaze'n farz ki hain? To Aap ﷺ ne irshad farmaya: Allah Ta'ala ne apne bando'n par 5 namaze'n farz ki hain. Us shakhs ne poocha ke unke aagey yaa peeche (yaane koi aur namaz) to farz nahi? To Aap ﷺ ne apne pehle irshad ko hi dohraaya ke Allah Ta'ala ne apne bando'n par sirf 5 hi namaze'n farz ki hain. Tabh us shakhs ne qasam uthaate hue ahed kiya ke main naa to unme izaafa karu'nga, aur naa hi kamee (aur jab is pukhta ahed ka izhaar karke wo darbaar e risaalat ma-aab ﷺ se rukhsat hua to Aap ﷺ ne farmaya: Agar isne apne ahed ko sach kar dikhaaya to zaroor jannat mein dakhil ho jaaega*".[5]

In dono hadeeso'n mein hi 5 farz namazo'n ka waazeh suboot maujood hai aur unhe'n hi "*namaz e panjgaana*" kaha jaata hai. Jinke alag alag naam yaane subha yaa fajr, Zohar, Asar, Maghrib aur Isha ka zikr ahadees e rasool ﷺ ki raushni mein maroof hai.

Ab rahi namaz e panjgaana ki farz rakato'n ki tadaad to iska zikr ba-kasrat ahadees mein aaya hai. Masalan Bukhari o Muslim mein Hazrat Ayesha رضی اللہ عنہا se marwi hai: "*Allah ne shuru mein jab namaze'n farz kee'n to wo 2 rakat thi, phir qiyaam ki haalat mein isey mukammal (maujooda tadaad mein) kar diya. Albatta safar ki soorat mein wohi pehla fareeza (2 rakat) barqaraar raha*".[6]

Iski mazeed wazaahat Saheeh Muslim, Abu Dawood, Nisai mein Hazrat Abdullah bin Abbas رضی اللہ عنہ se you'n marwi hai: "*Allah Ta'ala ne tumhare Nabi ﷺ ki zuban e mubaarakt se qiyaamat ki haalat mein 4 rakat namaz farz ki hai*".[7]

Ye waazeh baat hai ke isse muraad sirf namz e zohar, asar aur isha hi ho sakti hain, jabke fajr aur maghrib ki rakat ki saraahat alag maujood hai. Jaisa ke Nisai mein Hazrat Umar Farooq رضی اللہ عنہ se mari hai ke Eid ul Adha, Eid ul Fitr, Namaz e Musafir aur Namaz e Juma 2-2 rakat hain, jabke nisai ki doosri riwayat mein hai: "*Namaz e fajr ki bhi 2 rakat hain*". [8]

[4] Bukhari o Muslim, Nisai, Tirmizi (alfaaz Bukhari Ma'a Fathul Baari): V1 P558-559; (aur alfaaz هی خمس و هی خمسون) Jaame al Usool laa Ibne Aseer: V2 P131

[5] Muslim; Tirmizi; Nisai; (aur alfaaz hai) Jaame Usool: V6 P130-131

[6] Jaame al Usool: V6 P131; Muslim Ma'a An Nawavi: 3/5/194

[7] Muslim Ma'a An Nawavi: 3/5/196; Sharah as Sunnah: V4 P165; Jaame al Usool: V6 P131

[8] Jaame al Usool: V6 P132

Namaz e Maghrib ki rakat ki tadaad ke silsila mein Majmua az Zawaaed mein Musnad Ahmad ki riwayat naqal ki hai, jisme Hazrat Ayesha ﵂ se marwi hai: "*Maghrib ki namaz shuru se hi 3 rakat thi*".[9]

Musnad Tayaalsi mein bhi unho'n ne (Maghrib ki) 3 rakat ka zikr hi kiya hai.[10]

Isi tarha Daraqutni[11] mein Imamat e Jibraeel ﷺ waali hadees mein irshad e Nabawi ﷺ hai: "*Maine Maghrib ki 3 rakat padhi*".

Maghrib ki 3 rafz rakato'n ka zikr bhi baaz deegar kutub e ahadees mein bhi hai. Masalan Musnad Bazzaar, Bayhaqi, Tabaqaat ibne Sa'ad, Ibne Abi Shaiba, Ibne Zaba'a waghaira hain. Magar in riwayaat mein se aksariyat zaeef yaa mutakalim fiya hai.[12] Bukhari Ma'a Fathul Baari[13] mein namaz e safar ke zimn mein Maghrib ki 3 rakat mazkoor hain aur isi safha par Musnad Ahmad ke hawaala se bhi 3 rakat ka zikr maujood hai.

In ahadees se maloom hua ke namaz e Fajr ke 2 farz, namaz e Zohar ke 4, Asar ke 4, Maghrib ke 3 aur Isha ke 4 farz hain. Namaz e Panjgaana ki farz rakato'n ki tadaad aur unme se sirri o jehri qiraa-at waali namazo'n aur rakat ki mukammal tafseel kutub e hadees mein dekhe'n.[14]

Namaz e Fajr Ki Sunnate'n: Fazaael o Masaael

Baaz farzo'n se pehle, baaz farzo'n ke baad aur baaz farzo'n se pehle aur baad. Har do (2) mauqe par kuch sunnate'n aisee hain, jinhe'n Nabi e Akram ﷺ hamesha padha karte the aur Aap ﷺ ne unki badi fazeelat bayan farmai hai. Unhe'n *Sunan e Raatba* yaa *Sunnat e Muakkadah* kaha jaata hai. Har namaz ke saath waali in muakkadah sunnato'n mein se namaz e fajr ke farzo'n se pehle 2 rakat hain, jinki bohot ziyada taakeed aur fazeelat bayan hui hai.

Chunaache Saheeh Muslim, Tirmizi, Sharah as Sunnah lil Baghwi aur Musnad Ahmad mein irshad e Nabawi ﷺ hai: "*Fajr ki ye do (2) rakat duniya o maa-feeha se behtar hain*".[15]

Aise hi Saheeh Bukhari o Muslim, Abu Dawood, Musnad Ahmad mein Hazrat Ayesha ﵂ se marwi hai: "*Nabi ﷺ subha ki sunnato'n se ziyaada kisi doosri nafli namaz ki paabandi nahi farmate the*".[16]

In dono sunnato'n ki ehmiyat ka andaaza is amr se bhi ba-khoobi ho jaata hai ke safar ke dauraan jaha'n Nabi ﷺ 4 rakat waali farz namazo'n ki bhi sirf 2 hi rakat padha karte the, lekin in 2 sunnato'n ko safar mein bhi nahi choda karte the (jaisa ke witr hain). Balke ek dafa jab Aap ﷺ tamaam sahaba ﵃ samet ek safar ke dauraan fajr se soe reh gae aur suraj chadh gaya, tab Aap ﷺ ne namaz padhi to us waqt bhi ye 2 sunnate'n saath hi padhee'n. Jaisa ke Saheeh Muslim, Abu Dawood, Nisai, Musnad Ahmad, Ibne Abi Shaiba, Bayhaqi aur Daraqutni mein ye waaqea mazkoor hai.[17]

Mutaddid ahadees se pataa chalta hai ke Aap ﷺ in dono rakat ko bohot halka padhte the. Jiska andaaza Bukhari o Muslim, Sharah as Sunnah aur Musnad Ahmad mein Hazrat Ayesha ﵂ ki riwayat se kiya jaa sakta hai, jisme wo

[9] Majmua az Zawaaed: V2 P157 (Iske rijaal Siqa hain)
[10] Anzar Makhta al Ma'abood Tarteeb Musnad at Tayaalsi Abu Dawood: V1 P65 (Ahmad an Banna ne isey Hasan kaha)
[11] Daraqutni Ma'a Taqleed al Mughni lil Azeemabadi: V1 P659-260 H10,14
[12] Anzar Kanz ul Ummal: V8 P234-235 H2269-2276; Bayhaqi: V1 P361-362; Zawaaed Musnad Bazzaar: H681
[13] V2 P572
[14] Bayhaqi: V1 P361-362; Daraqutni Ma'a Taqleeq al Mughni: V1 P260/14 (Darul Mohsin, Cairo Edition)
[15] Mukhtasar Saheeh Muslim lil Albani: P100; Neel ul Autaar lish Shawkani: 2/3/19; Sharah as Sunnah lil Baghwi: V3 P453
[16] Neel ul Autaar: 2/3/19; Sharah as Sunnah: V3 P453; Al Fathur Rabbani: V4 P222; Tarteeb o Sharah Musnad Ahmad lish Shaibani az Ahmad Abdur Rahman al Banna
[17] Arwa ul Ghaleel lil Albani: V1 P293-294; Nasbur Raaya lil Ze'eli Hanafi: V1 P175-281

farmati hain: "*Nabi ﷺ namaz e fajr se pehle 2 rakat itni halki padhte the, ke main shak karne lagti ke Aap ﷺ ne surah fateha bhi padhi hai yaa nahi?*".[18]

Qiraa-at:

In odno rakat mein quran e kareem ki koi bhi surah padhi jaa sakti hai, lekin agar koi shakhs ziyaada sawab haasil karna chaahe to Nabi ﷺ ke amal apnaale aur Aap ﷺ jo surah yaa ayaat in 2 rakat mein padha karte the, inka padhna mustahab hai. Jiski tafseel mutaddid ahadees mein mazkoor hai. Jaisa ke Saheeh Muslim, Abu Dawood, Tirmizi, Nisai, Ibne Majah, o Musnad Ahmad mein hai ke Nabi ﷺ farjat ki sunnato'n mein Surah Kafiroon aur Surah Ikhlaas padha karte the.[19]

Daae'n Pehlu Letna:

Fajr ki in 2 sunnato'n ke baad Nabi ﷺ ka mamool ye tha ke Aap ﷺ apne daae'n pehlu par let jaaya karte the. Jaisa ke Saheeh Bukhari o Muslim, Abu Dawood, Nisai, Tirmizi, Ibne Majah aur Musnad Ahmad mein Hazrat Ayesha ﷺ se marwi hai: "*Nabi ﷺ fajr ki 2 sunnate'n padhne ke baad apne daae'n pehlu par (thoda sa) let jaaya karte the*".[20]

Tirmizi o Abu Dawood mein irshad e Nabawi ﷺ hai: "*Jab tum mein se koi shakhs fajr ki sunnate'n padh chuke to isey chaahiye ke apne daae'n pehlu par let jaae*".[21]

Is letne ke baare mein ahle ilm ki mukhtalif aara hain, jinki tafsilaat A'aun ul Ma'abood Sharah Abu Dawood[22] mein dekhi jaa sakti hain.

Is mas-ala mein barre-sagheer hind o paak ke maroof hanafi faazil allama Anwar Shah Kashmiri ﷺ Al Urf ash Shazee Sharah Tirmizi mein likhte hain: "*hamare (yaane ahnaaf ke) ke nazdeek subha ki sunnato'n ke baad letna jaaez hai. Nabi ﷺ ka letna ba-tareeq e ibaadat nahi, balke ba-tareeq e aadat tha aur main jis cheez ka qaael hoo:, wo ye hai ke agar koi shakhs Nabi ﷺ ki aadat ki bhi paerwee karta hai, to wo sawab se beh-rehaal mehroom nahi reh sakta*".[23]

Allama Anwar Shah ke in alfaaz se ye baat waazeh ho gai ke ye letna beh-rehaal kaar e sawaab hai. Kyou'nke ye aadat e mustafa ﷺ thi aur agar koi shakhs nahi let-ta, jaisa ke aaj-kal umooman ho raha hai, to wo is sawab se to mehroom rahega, magar (naa letna) koi gunah nahi. Kyou'nke ahadees ki roo se ye فعل fe'l mustahab yaa masnoon hai, naake waajib. Albatta Allama Ibne Hazam ne Al Mahalla mein isey wajib kaha hai aur Neel ul Autaar mein Imam Shawkani ka mailaan bhi isi taraf hai.[24]

Magar Saheeh Bukhari o Muslim ki hadees e Ayesha ﷺ: "*Nabi ﷺ jab fajr ki sunnat padh lete to agar main jag rahi hoti to mujhse baate'n karte, warna let jaate*".[25] *Qareena Saarefa A'anil wujoob hai.*

Waqt e Adaaegi:

Namaz e Fajr ki 2 sunnato'n ki bohot ziyaada fazeelat o ehmiyat hai aur unki adaaegi ka waqt namaz e fajat ki aqaamat ho jaane tak hai. Jab aqaamat ho jaae aur jamat hone lage to us waqt phir jamat se mil jaana chaahiye

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[18] Sharah as Sunnah: V3 P454; Al Fathur Rabbani: V4 P224

[19] Al Fathur Rabbani: V4 P225; Mukhtasar Muslim: P100; Tirmizi Ma'a Tohfa tul Ahwazi: V2 P470; mazeed tafseel ke liye dekhiye Tohfatul Ahwazi lil Mubarakpuri, Fathur Rabbani aur Neel ul Autaar: 2/3/30

[20] Al Fathur Rabbani: V4 P228; Neel ul Autaar: 2/3/21

[21] Tirmizi Ma'a Tohfa: V2 P476; Abu Dawood Ma'a A'aun lil Azeemabadi: V4 P138 (Beirut Edition, Tehqeeq Abdur Rahman Muhammad Usman); Sharah Sunnah: V3 P61-460

[22] V4 P40-138; Tohfatul Ahwazi Sharah Tirmizi: V2 P8-476; Sabal as Salam Sharah Baloogh ul Maraam: V2 P386; Zaad ul Ma'ad laa Ibnul Qaiyyim: P318-321 (mohaqqiq); Mughni laa Ibne Qadaama: V2 P127

[23] Ba-hawaala Fiqa as Sunnah Muhammad Asim (Urdu) V1 P249

[24] Raaje An Neel ul Autaar; Al Mahalla laa Ibne Hazam

[25] Anzar Fathul Baari Haafiz Ibne Hajar Asqalaani; At Tohfa lil Mubarakpuri

aur sunnate'n baad mein padh leni chaahiye. Kyou'nke aqaamat ho jaane par is farz namaz ke siwa doosri koi namaz nahi hoti, chaahe wo fajr ki sunnate'n hi kyou'n naa ho'n.

Kyou'nke Saheeh Muslim, Abu Dawood, Tirmizi, Ibne Majah aur deegar kai kutub e hadees mein irshad e Nabawi ﷺ hai: "*Jab namaz ki takbeer ho jaae to siwaae is farz namaz ke doosri koi namaz nahi hoti*".[26]

Musnad Ahmad ki riwayat mein: "*Siwae is farz namaz ke jiski jamat ho rahi ho*".[27] Ke alfaaz bhi hain.

Bayhaqi ki ek (1) riwayat mein hai ke kisi ne Nabi ﷺ se sawal kiya: "*Kya aqaamat ho jaane ke baad fajr ki do (2) sunnate'n bhi nahi padh sakte? To Aap ﷺ ne farmaya: Nahi, fajat ki sunnate'n bhi nahi padh sakte*".[28]

Bayhaqi ki is hadees ko Haafiz Ibne Hajar Aswalani ne Fathul Baari Sharah Saheeh Bukhari mein naqal karke isey Hasan qaraar diya hai.[29]

Aise hi Imam Zarqaani ne Sharah Muwatta mein aur Allama Abdul Hai Luckhnawi ne At Ta'aleeq al Mamjid A'ala Muwatta Imam Muhammad mein bhi iske Hasan hone ka eteraaf kiya hai.

Isi tarha Saheeh Bukhari o Muslim aur Nisai o Im mein hai ke Nabi ﷺ ne ek shakhs ko dekha ke namaz e fajr ki aqaamat ke baad namaz padh raha hai. To Aap ﷺ ne isse kuch guftagu ki, jo doosre naa sun sakey. Namaz se farigh hokar sahaba رضی اللہ عنہم ne poocha, to us shakhs ne bataaya ke Aap ﷺ ne mujhe farmaya tha: "*Qareeb hai ke tum mein se koi shakhs fajr ki 4 rakat padhne lage ga*".[30]

Imam Nawavi ne Sharah Muslim mein wazaahat ki hai ke ye istefhaam e inkaari hai. Yaane aqaamat ho jaane ke baad sunnate'n padhne waale ke فعل fe'l ko ghair-durust qaraar diya.[31]

Aise hi Saheeh Muslim, Abu Dawood, Nisai aur Ibne Majah mein hadees hai ke ek shakhs fajr ke waqt masjid mein dakhil hua, jabke Nabi ﷺ namaz padha rahe the, us shakhs ne masjid ke kisi kone mein do (2) sunnate'n padhee'n. Phir Nabi ﷺ ke saath jamat mein shareek hua. Jab Aap ﷺ ne salam phera to farmaya: "*Aye falaa'n, toone farz namaz kisko ginaa? Wo namaz jo tumne akele padhi yaa wo jo hamare saath padhi?*".[32]

Imam Nawavi farmate hain ke agarche sunnate'n padhne ke baad jamat mil jaane ki tawaqqo ho, tab bhi is irshad e Nabawi ﷺ ki roo se aqaamat ho jaane ke baad sunnate'n padhne ka aghaaz karna theek nahi.[33]

Ek hadees Musnad Ahmad, Mustadrak Haakim, Bayhaqi, Saheeh Ibne Khuzaima o Ibne hibban waghaira mein hai. Hazrat Ibne Abbas رضی اللہ عنہ farmate hain ke maine namaz padh raha tha aur muazzin ne takbeer kehan shuru kiya to Nabi ﷺ ne mujhe kheenchte hue farmaya: "*Kya tum subha ki 4 rakat padhte ho?*".[34]

Isme bhi waazeh inkaar maujood hai. Saheeh Bukhari o Muslim ki muttafiq a'alai hadees mein aqaamat ho jaane ke baad sunnate'n padhne waale shakhs ko farmaya tha: "*Kya subha ki 4, kya subha ki 4 rakat ho gai hain?*".[35]

Jabke Saheeh Muslim ke alfaaz hain: "*Kya tum subha ki namaz 4 rakat padhte ho*".[36]

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[26] Mukhtasar Muslim: P74; Abu Dawood Ma'a Aun al Ma'abood: V4 P143; Tirmizi Ma'a Tohfa: V2 P481; Neel ul Autaar: 2/3/86
[27] Neel ul Autaar: 2/3/84
[28] Neel ul Autaar: 2/3/84
[29] Neel ul Autaar: 2/3/84
[30] Bukhari Ma'a Al Fath: 2/5/222; Nisai Baab Maa Yakrah Minas Salah Indal Aqaama Ibne Majah: V1 P149
[31] Muslim Ma'a Nawavi: 3/5/223
[32] Muslim Ma'a Nawavi: 3/5/224; Abu Dawood Ma'a A'aun: V4 P142; Nsai: Baab Feeman Yusalla Rakatal Fajr wal Imam Fis Salah; Ibne Majah: V1 P364
[33] Sharah Muslim Nawavi: 3/5/225
[34] Fathul Baari: V2 P150; Tohfatul Ahwazi: V2 P482; An Neel: 2/3/86
[35] Neel ul Autaar: 2/3/86; Mukhtasar Saheeh Bukhari lil Albani: V1 P129
[36] Saheeh Muslim: 3/5/223

Saheeh Ibne Khuzaima, Muwatta Imam Maalik aur Musnad Bazzaar mein hai ke jab namaz ki takbeer kahi gai to Nabi ﷺ nikley. Aap ﷺ ne dekha ke (takbeer ho jaane ke bawajood) kuch log sunnate'n padh rahe hain, to farmaya: "*Kya 2 namaz ek saath padhte ho? Aur Aap ﷺ ne aqaamat ho jaane ke baad in sunnato'n ko padhne se mana farma diya*".[37]

Saheeh Bukhari o Muslim samet, kutub e hadees mein is mauzoo ki ba-kasrat ahadees aur asaar e sahaba رضی اللہ عنہم[38] se pataa chalta hai ke jab kisi namaz ki takbeer ho jaae to phir pehli sunnate'n padhne mein mashghool nahi hona chaahiye aurn amaz e fajr ki pehli 2 sunnat ke baare mein to ye hukum bataur e khaas zikr hua hai. Jaisa ke Muwatta Imam Maalik mein saraahat maujood hai ke mazkoora irshad hi fajr ki sunnat ke baare mein hai.

Lehaza namaz e fajr ki aqaamat tak jis shakhs ne sunnat ka kaafi hissa padh liya ho aur tasshahud waghaira baaqi ho to wo poori karke jamat se mil jaae, kyou'nke ye aakhri hissa namaz sujood o tasshahud waghaira *mutammimaat o mukammilaat* e namaz se hain, namaz nahi. Lehaza wo فَلاَ صَلٰوۃَ *falaa salaataka* ki nafee mein dakhil nahi.[39]

Agar kisi ne abhi shuru hi ki ho'n aur takbeer ho jaae to Nabi e Akram ﷺ ke in irshadaat ki roo se isey chaahiye ke sunnato'n ki niyyat tod kar farzo'n ki jamat mein shamil ho jaae aur sunnate'n baad mein padhle.

Bayhaqi ki ek riwayat mein فَلاَ صَلٰوۃَ اِلَّا الْمَکْتُوْبَۃَ *falaa salaata illa maktoobah* ke baad اِلَّا رَکْعَتَی الْفَجْرِ *illa rakat al fajri* ka izaafa bhi hai, jiske baare mein khud Imam Bayhaqi ne kaha hai: "*Is ziyaadati (izaafi alfaaz) ki koi asal nahi hai, yaa laa-asal hai*".[40]

Jamat khadi hone ke baad agar koi shakhs sunnate'n padhta to Hazrat Umar Farooq رضی اللہ عنہ isko maarte (saza dete the) aur Ibne Umar رضی اللہ عنہ ise kehte[41]: "*Kya tum fajr ki 4 rakat padhte ho?*".[42]

Imam Soori, Ibne Mubaarak, Shafai, Ahmad aur Ishaq ka qaul mumaaneat waala hi hai.[43]

Sunnate'n Aur Nawaafil Ghar Mein:

Nabi e Akram ﷺ ki aadat e mubaaraka ye thi ke Aap ﷺ nafil aur sunnate'n umooman apne ghar mein adaa farmaya karte the aur farzo'n ki jamat karaane ke liye masjid tashreef laate aur yehi afzal hai. Kyou'nke Bukhari o Muslim aur Sunan (Ibne Majah) mein irshad e Nabawi ﷺ hai: "*Aadmi ki afzal tareen namaz wo hai, jisey wo ghar mein adaa kare, siwaae farzo'n ke*".[44]

Farz namazo'n ke siwaa tamaam sunan o nawaafil ghar mein padhna afzal hai. aur Saheeh Muslim mein irshad e Nabawi ﷺ hai: "*Gharo'n mein (nafli) namaze'n zaroor padha karo. Farzo'n ke siwaa aadmi ki afzal o bahtar namaze'n wo hain, jinhe'n wo apne ghar mein adaa karta hai*".[45]

Saheeh Muslim mein irshad e Nabawi ﷺ hai: "*Jab tum mein se koi shakhs farz namaz apni masjid mein padh chuke to isey chaahiye ke namaz se apne ghar ka hissa bhi rakhe. Beshak Allah Ta'ala iske ghar mein nafli namaz padhne se khair o barkat karega*".[46]

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[37] Ibne Khuzaima Ad Daktoor Mutafa al Aazmi: V2 P170; Muwatta Ma'a Tanweer ul Hawaalik lis Suyuti: V1 P148; Fathul Baari: V2 P149; Tirmizi Ma'a Tohfa: V2 P482

[38] In asaar ki tafseel ke liye dekhiye Musannaf Ibne Abi Shaiba: V2 P77-78-79 (Darus Salafiyya Bombay Edition); Musannaf Abdur Razzaq: V2 P436-444

[39] Majalla Jaamea Ibrahimiya: Silsila Dec 14th 1987 Fatwa Maulana Muhammad Ali Janbaaz

[40] Neel ul Autaar: V2 P96

[41] Fathul Baari: V2 P150; Musannaf Abdur Razzaq: V2 P436; Al Mahalla: V3 P110; Bayhaqi: V2 P483

[42] Al Musannaf *ezan*; Majmua az Zawaaed lil Haithami: V2 P483; E'elaam ul Muwaqeen: V2 P356 mein bhi ye manqool hai.

[43] Tohfatul Ahwazi

[44] At Tohfa: V2 P530-531

[45] Mukhtasar Saheeh Muslim: P103

[46] Mukhtasar Saheeh Muslim: P103

Ek hadees mein to yaha'n tak aata hai: "*Farz namazo'n ko chodkar nafli namaze'n ghar mein padhna meri is masjid mein padhne se bhi afzal hai*".[47]

Farzo'n ka istesna bhi sirf mardo'n ke liye hai, aurto'n ki har namaz ghar mein hi afzal hai.[48]

Sunan o Nawaafil gharo'n mein padhne ki is fazeelat ke saath hi Nabi e Akram ﷺ ne ghar mein nafli namaz naa padhne par waeed bhi farmai hai. Chunache Saheeh Bukhari o Muslim aur Tirmizi mein irshad e Nabawi ﷺ hai: "*Apne gharo'n mein bhi sunan o nawaafil padho aur unhe'n qabre'n naa banaado*".[49]

Allama Mubarakpuri is hadees ki sharah mein likhte hain ke iska ye matlab bhi bayan kiya gaya hai ke jo shakhs ghar mein koi nafil yaa sunnate'n nahi padhta to isne apne aapko goya maiyyat aur ghar ko qabar banaa liya hai.[50]

In irshadaat e Nabawi ﷺ par amal kiya jaae tab to aqaamat ho chukne ke par fajr ki sunnat jamat ke baad padhne ki naubat hi nahi aati aur agar koi shakhs ghar se sunnat padhe baghair masjid meina aae aur masjid mein poho'nchne par aqaamat hoj aae to phir isey sunnat padhne mein mashghool nahi hona chaahiye. Kyou'nke Nabi ﷺ ne aisa karne se manaa farmaya hai aur kutub e hadees mein ek bhi saheeh irshad e Nabawi ﷺ aisa nahi milta, jisme is baat ka ijaazat di gai ho ke jamat ke hote hue sunnate'n padhi jaa sakti hain.

Balke baqaul Allama Ibne Hazam jamat ke hote hote hue sunnat ke jawaz ki daleel naa to quran mein hai, naa kisi saheeh hadees mein. Hatta ke naa zaeef mein aur naa hi qiyaas o ijma mein.[51]

Fajat Ki Sunnato'n Ki Qaza Kab?

Ab rahi baat ke aqaamat ho jaane tak jisne sunnate'n naa padhi ho'n, to phir wo kab padhe?

Iska jawab do (2) qism ki ahadees mein milta hai. Ek wo jin mein tuloo e aftaab ke baad sunnate'n padhne ka zikr hai, jaisa ke Tirmizi ki ek riwayat mein hai: "*Jisne fajr ki sunnate'n naa padhi ho'n to wo tuloo e aftaab ke baad padhle*".[52]

Daruqutni o Haakim ke alfaaz hain: "*Jo shakhs tuloo e aftaab tak fajr ki sunnate'n naa padh chuka ho, to wo (ab suraj nikalne) par padhle*".[53]

Tirmizi waali is riwayat ko Shaareh Tirmizi Allama Abdur Rahman ne *ghair mehfooz qaraar* diya hai.[54]

Aise hi Ibne abi Shaiba mein asaar e sahaba رضی اللہ عنہم ke zimn mein waarid aur Muwatta Imam Maalik mein balaaghat e lmam sahab mein se hai ke Hazrat Abdullah bin Umar رضی اللہ عنہ ki fajr ki sunnate'n faut ho gaee'n to unho'n ne wo tuloo e aftaab ke baad padhi.[55]

Jawab:

Ye asar to Abdullah bin Umaro رضی اللہ عنہ ke فعل fe'l par mauqif hai, albatta pehli riwayat marfoo hai. Magar iska matan ghair mehfooz hai. Iske alaawa Imam Shawkani رحمہ اللہ ne Neel ul Autaar mein likha hai ke ye riwayat is baat par bhi sareeh dalaalat nahi karti ke jo shakhs unhe'n farzo'n se pehle naa padh saka ho, wo tuloo e aftaab se pehle unhe'n naa padhe. Balke is hadees mein sirf itna kaha gaya hai ke jisne mutlaqan sunnat naa padhi ho, to wo suraj

[47] Abu Dawood; Neel ul Autaar: 2/3/77; Nasbur Raaya: V2 P56; Takhreej al Ahya mein Iraqi ne isey saheeh kaha hai: V1 P237
[48] Neel ul Autaar: 2 /3/130-132; Arwa ul Ghaleel: V2 P293; Ahadees as Saheeha: V3 P386; Jijab al Mar-ah al Muslimah Ibne Taimiyya: P75 (Hashiya Albani)
[49] At Tirmizi wat Tohfa: P531-532
[50] At Tohfa ezan: P531
[51] Al Mahajjal: V3 P105
[52] Tirmizi Ma'a Tohfa: V2 P493; Jaame al Usool laa Ibne Aseer: V7 P17
[53] At Tohfa: Ezan
[54] At Tohfa: V2 P493
[55] Muwatta Ma'a At Tanweer lis Suyuti: V1 P148; At Tohfa: V2 P494; Jaame al Usool: V7 P17

nikalne ke baad unhe padhle aur isme shak nahi ke agar wo waqt e adaa mein choot gai ho'n to waqt e qaza mein padhi jaae'ngi. Aur hadees e mazkoor mein aisee koi cheez nahi, jo is baat par dalaalat karti ho ke inka farzo'n ke baad padhna mana hai.

Jaisa ke Daraqutni, Bayhaqi aur Haakim ke alfaaz se pataa chalta hai: "*Jisne suraj tuloo hone tak fajr ki sunnat naa padhi ho'n, wo tuloo e aftaab ke baad padhle*".[56]

Farz Ke Baad Padhne Ke Dalaael:

Alaawa azee'n tuloo e aftaab se pehle hi, farzo'n ke baad sunnat adaa kar lene ki ijaazat ka pataa aur adm e karaahat ki dalaal khud hadeese shareef mein maujood hai.

Chunache hadees e shareef mein ye to hai ke fajar ki namaz se lekar tuloo e aftaab tak koi namaz nahi, lekin baaz deegar ahadees se pataa chalta hai ke ye hukum aam nafli namaz ka hai.

1. Fajr ki farz se pehli sunnate'n is hukum se mustasna hain, wo farz ke baad aur tuloo e aftaab se pehle bhi padhi jaa sakti hain. Jaisa ke Abu Dawood, Tirmizi, Ibne Majah, Ibne Khuzaima, Ibne Hibban, Daraqutni, Bayhaqi, Mustadrak Haakim, Musannaf Abdur Razzaq, Ibne Abi Shaiba aur Musnad Ahmad samet hadees ki 10 motabar kitabo'n mein Hazrat Qais bin Umro ﷺ se marwi hai ke "*Nabi e Akram ﷺ (apne ghar se) nikle to namaz (fajr) ki aqaamat kahi gai. Maine Aap ﷺ ke saath subha ki namaz adaa ki. Jab Aap ﷺ ne namaz se farigh hokar (sahaba ﷺ ki taraf) rukh e anwar kiya to mujhe phir namaz padhte hue paaya. To irshad hua: Aye Qais! Thehro, kya ek hi waqt mein 2 namaze'n padhoge? To maine arz kiya. Aye Allah ke Rasool ﷺ main fajr ki pehli 2 sunnat nahi padh saka tha. Tabh Aap ﷺ ne farmaya: To phir koi har nahi*".[57]

2. Mahalla Ibne Hazam mein Hazrat Ataa kisi Ansari sahabi ﷺ se bayan karte hain ke Nabi e Akram ﷺ ne ek shakhs ko dekha ke namaz e fajr ke baad namaz padh raha hai (Nabi ﷺ ke istifsaar par) isne bataaya ke aye Allah ke Rasool ﷺ maine fajat ki sunnate'n nahi padhi thi, ab wohi padhi hain. To Nabi ﷺ ne unhe kuch nahi kaha.[58]

3. Sunan Abu Dawood mein hai ke Aap ﷺ ne is sahabi ﷺ se mukhaatib hokar farmaya: "*Fajr ke to sirf 2 hi farz hain*". Tu isne jawab diya ke maine pehli 2 sunnat nahi padhi thi, wo ab adaa ki hain. To Nabi ﷺ khamosh ho gae.[59]

   At Tamheed laa Ibne Abdul Barr mein Sahal bin Sa'ad as Sa'adi ﷺ ki riwayat mein ye alfaaz bhi hain: "*Aap ﷺ jab kisi kaam par razamand hote to khamoshi ikhteyar farmate the*".

4. Saheeh ibne Hibban o Ibne Khuzaima mein siqa raawiyo'n ki sanad se marwi hai. Hazrat Qais ﷺ famrate hain ke unho'n ne Nabi ﷺ ke saath namaz e fajr adaa ki aur main sunnat nahi padh saka tha. Jab Aap ﷺ ne salaam phera to unho'n ne khade hokar 2 sunnat padhi: "*Jabke Rasool Allah ﷺ unhe'n dekh rahe the, magar Aap ﷺ ne nakeer nahi farmai (manaa nahi kiya)*".[60]

5. Musannaf Ibne Abi Shaiba mein farz ke baad utha kar sunnat padhne waale sahabi ka bayan hai ke "*Aye Allah ke rasool ﷺ! main aaya to Aap ﷺ namaz shuru kar chuke the aur maine abhi sunnat nahi padhi thi aur Aap ﷺ ke namaz padhane ke dauran jamat ke paas khade hokar sunnat padhna maine makrooh o*

[56] Neel ul Autaar: 2/3/25
[57] Abu Dawood Ma'a Al A'aun: V4 P 144; Tirmizi Ma'a Tohfa: V2 P88-487; Ibne Majah: V1 P365; Ibne Khuzaima: V2 P164; Ibne Abi Shaiba: V2 P254
[58] Al Mahalla: V2 P154 (Tehqeeq Dr. Abdul Ghaffar Sulaiman al Bandaari) Mas-ala: 308 (Darul Kutub al Ilmiyya, Beirtu 1988 1408h edition); An Neel mein Iraqi ne hasan kaha: 2/3/25
[59] Abu Dawood: V4 P144
[60] Ibne Khuzaima: V2 P164; Tohfatul Ahwazi: V2 P490

naapasandida samajha aur jab namaz khatam hui to maine wo sunnat adaa ki. Ye sunkar Nabi ﷺ ha'nse: Aap ﷺ ne naa to isey hukum diya aur naa hi manaa farmaya".[61]

6. Isi tarha Majmua az Zawaaed mein Tabrani Kabeer ke hawaala se ek mutakallim fiya riwayat hai. Jisey Allama Shamsul Haq Azeemabadi Shareh Abu Dawood apni kitab "*E'elaam Ahlu A'asr Bi Ahkaam Rakat al Fajr*" mein Ibn Aseer ke hawaala se laae hain aur isey *saheeh* qaraar diya hai. Isme Hazrat Saabit bin Qais ؓ farmate hain: "*Main masjid mein dakhil hua to Nabi ﷺ namaz padh rahe the, jab Aap ﷺ ne salam phera to meri taraf mutawajje hue. Jabke main fajr ki pehli sunnat padh raha tha. Aap ﷺ meri taraf dekhne lage, jab main sunnat se farigh hua to Aap ﷺ ne farmaya: Kya tumne hamare saath namaz nahi padhi? Maine arz kiya: Aye Allah ke Rasool ﷺ! ye fajr ki 2 sunnat padhi hain, kyou'nke main ghar se padhkar nahi aaya tha. Raawi e waaqea sahabi ؓ farmate hain: To Aap ﷺ ne is فعل fe'l ki wajah se mujh par koi eteraz nahi kiya*".[62]

In sab ahadees[63] mein is baat ki waazeh saraahat maujood hai ke Nabi ﷺ ke saamne kai martaba farz ke baad uthkar fajr ki pehli sunnat padhi gaee'n. Magar Aap ﷺ ne kisi par bhi eteraz nahi, balke baaz ka فَلا اِذْنُ *falaa iznu* keh kar jawab diya. Ke tab phir koi harj nahi. Aur baaz ki wazaahat par ke ye sunnat thi, Aap ﷺ khamosh ho gae, jo Aap ﷺ ki razamandi ka suboot hai.

At Tamheed laa Ibne Abdul Barr mein Sahal bin Sa'ad as Sa'adi ؓ ki riwayat mein ye alfaaz bhi hain: "*Aap ﷺ jab kisi kaam par razamand hote to khamoshi ikhteyar farmate the*".

Warna najaaez kaam hota dekh kar khamoshi ikhteyar kar lena to shaan e nabuwwat aur muqam e risaalat ke manaafi hai. Lehaza Aap ﷺ zaroor rok dete. Magar Aap ﷺ ne aisa nahi kiya.

[61] Ibne Abi Shaiba: V2 P654

[62] E'elaam Ahlul A'asar lil Allama Shamsul Haq Azeemabadi: P231

[63] Hazrat A'ataa, Tawoos aur Ibne Juraij ؒ ke irshadaat, jin se jawaz ka pataa chalta hai. Unki tafseel Musannaf Abdur Razzaq: V2 P442 par dekhi jaa sakti hai.

Namaz e Zohar Ki Sunnate'n:

Namaz e Zohar ki Sunan e Raatebah yaa Muakkadah Sunnat: Namaz e Zohar ki sunan e raatebah yaa muakkadah sunnat ki tadaad ke baare mein Nabi e Akram ﷺ se 2 tarha ki ahadees saabit hain. Baaz riwayaat se pataa chalta hai ke unki kul tadaad sirf 4 hai. 2 farzo'n se pehle aur 2 baad mein.

Jaisa ke Saheeh Bukhari o Muslim aur Tirmizi mein Hazrat Abdullah bin Umar رضی اللہ عنہ se marwi hai: "*Maine Nabi ﷺ ke saath Zohar se pehle 2 aur Zohar ke baad 2 sunnat padhi*".[64]

Baaz deegar ahadees se unki tadaad 6 maloom hoti hai, 4 pehle aur 2 baad mein. Jaisa ke Muslim, Abu Dawood, Tirmizi, Nisai aur Ibne Majah mein Ummul Momineen Hazrat Umme Habeeba رضی اللہ عنہا ki marwi hadees mein hai 4 Zohar se pehle aur 2 baad mein.[65]

Isi tarha Ummul Momineen Hazrat Ayesha رضی اللہ عنہا se Muslim mein marwi hai: "*Nabi ﷺ mere ghar mein Zohar se pehle 4 sunnat padha karte the. Phir Aap ﷺ nikalte aur logo'n ko namaz padhate. Phir Aap ﷺ ghar mein dakhil hote aur 2 rakat padhte*".[66]

Zohar se pehle ki 4 aur 2 sunnat waali tamaam ahadees hi saheeh aur qawee hain aur unke ma-bain koi ta'aruz bhi nahi. Haafiz Ibne Hajar Asqalani likhte hain: "B*ehtar ye hai ke in riwayaat ko is cheez par mahmool kiya jaae ke Nabi ﷺ Zohar se pehle kabhi 4 rakat padha karte the aur kabhi 2. In do (2) tarha ki ahadees ko is cheez par bhi mahmool kiya jaa sakta hai ke Nabi ﷺ masjid mein 2 rakat padh lete aur ghar mein padhte to 4 padhte the. Hazrat Ayesha رضی اللہ عنہا o Ibne Umar ne jaise dekha waisa bayan kar diya. Jabke Abu Jafar Tabari farmate hain ke Zohar se pehle aksar auqaat Aap ﷺ 4 sunnat padhte the aur qaleel auqaat mein (kabhi-kabhi) 2 par hi iktefa kar lete*".[67]

Abu Dawood, Tirmizi, Nisai, Ibne Majah, Musnad Ahmad, Mustadrak Haakim aur Sharah Sunnah lil Baghawi mein irshad e Nabawi ﷺ hai: "*Jo shakhs 4 rakat Zohar se pehle aur 4 baad mein hamesha padhega, Allah isey aag par haraam kardega*".[68]

Is hadees mein se zohar ke baad bhi 4 rakat ki fazeelat bayan hui hai. Al-gharz waqt aur gunjaaesh jaisi ho, waise hi kiya jaa sakta hai, dono taraf saheeh ahadees maujood hain.

Zohar ki pehli 4 sunnat ko 1 salam se padhne ke baare mein Abu Dawood, Ibne Majah aur Shamael Tirmizi mein ek riwayat hai. Ke Aap ﷺ in 4 sunnat ke ma-bain salam nahi pherte the. Yaane 4 rakat ko ek hi salam se padhte the. Is hadees ko khud Imam Abu Dawood ne hi zaeef qaraar diya hai.[69]

Yehi hadees Muwatta Imam Muhammad mein bhi ek doosri sanad se marwi hai, magar wo bhi zaeef hai. Kubaar mohaddiseen mein se Imam Abu Dawood aur Ibne Khuzaima, Imam Nisai, Ibne Muyeen, Imam Ahmad aur Abu Zara'ah ne iski sanad ko zaeef qaraar diya hai aur in sunnato'n ko 2 salam se 2-2 rakat karke padhne ke baare mein Sunan e Arba, Saheeh Ibne Khuzaima, Ibne Hibban aur Musnad Ahmad mein Hazrat Abdullah bin Umar رضی اللہ عنہ se marfooan marwi hai: "*raat aur din ki (nafli) namaz 2-2 rakat karke hai*".[70]

Ye hadees ko Bukhari o Muslim mein bhi hai, magar waha'n din ka zikr nahi. Balke sirf raat ki namaz ka hai. Albatta Bukhari[71] mein Yahya bin Saeed Ansari Taabai رحمہ اللہ se ta'aleeqan riwayat hai: "*Maine apne ilaaqe (Madina*

[64] Jaame al Usool: V7 P17; Neel ul Autaar: 6/3/14
[65] Neel ul Autaar: 2/3/16; Mukhtasar Muslim: P102
[66] Mishkat: V1 P322 (Tehqeeq Albani)
[67] Neel ul Autaar: 2/3/15; Tohfatul Ahwazi: V2 P492
[68] Jaame al Usool: V7 P18; Neel ul Autaar: 2/3/16; Sharah as Sunnah: V3 P464 (Mohaqqiq ne is hadees ko Saheeh kaha); Al Mishkat: V1 P368 (Allama Albani ne iske turq o saheeh kaha)
[69] Sharah Sunnah: V3 P465-466
[70] Sharah as Sunnah: V3 P469; Tohfatul Ahwazi: V2 P497
[71] V2 P40

Munawwara) ke fuqaha ko dekha hai ke wo sab din mein har 2 rakat (sunan o nawaafil) ke baad salam pherte the".[72]

Haafiz Ibne Hajar ne Fathul Baari mein sunan ki is riwayat mein din ke izaafe par kalaam kiya aur Imam Nisai o Ibne Muyeen ne bhi kalaam kiya hai. Choo'nke dono tarha ki ahadees mutakallim fiya hain, lehaza Allama Abdur Rahman ne Tohfatul Ahwazi[73] mein likha hai ke koi ek (1) salam se 4 rakat ko ekatthi padhle yaa 2 salam se 2-2 karke padhle dono hi tarha jaaez hai. Zohar ki pehli sunnat bhi agar farz se pehle naa padhi jaa sakey to unhe'n farz ke baad padhle.

Kyou'nke Tirmizi o Ibne Majah mein jaiyyad sanad ke saath Hazrat Ayesha ﵂ se marwi hai: "*Nabi ﷺ agar Zohar se pehle 4 rakat naa padh paate to unhe'n baad mein padh lete the*".[74]

Jab Nabi ﷺ ki zohar se pehle waali 4 rakat reh jaati to unhe'n Aap ﷺ baad waali 2 sunnat ke baadh padh lete the.[75]

Agar kabhi Zohar ke baad waali 2 sunnat qaza ho jaae aur asar ka waqt ho jaae to wo asar ke baad bhi padhi jaa sakti hain. Jaisa ke Bukhari o Muslim waghaira mein Nabi ﷺ ka فعل fe'l marwi hai.[76]

Albatta Aap ﷺ unhe'n hamesha padhte rahe, jo Aap ﷺ ka khassa tha. Jaisa ke Muslim o Nisaai mein hai: "*Phir Aap ﷺ ne unhe'n musalsal padha, kyou'nke Aap ﷺ jab koi kaam karte to is par hameshgi farmate*".[77]

- Namaz e Asr ke saath koi muakkadah sunnat namaz nahi. Albatta ghair muakkadah sunnat hain. Jinka tazkirah aagey aane waala hai.

Maghrib o Isha Ki Muakkadah Sunnat:

Namaz e Panjgaana ki muakkadah sunnat ka zikr chal raha hai aur Fajr o Zohar ki tafseel guzar chuki hai, jabke Asar ke saath muakkadah sunnat koi nahi hai. Rahi Maghrib o Isha, to namaz e maghrib ki farz ke baad 2 sunnat aur namaz e isha ki farz bhi 2 sunnat muakkadah hain.

Chunache Saheeh Bukhari o Muslim mein Hazrat Abdullah bin Umar ﵄ ki riwayat mein maghrib ke baad 2 rakat aur isha ke baad 2 rakat ka zikr aaya hai aur Muslim o Sunan (Nisai) mein Ummul Momineen Hazrat Umme Habiba ﵂ ki riwayat mein bhi maghrib o isha ke baad 2-2 sunnat ka zikr hai.[78]

Saheeh Muslim o Abu Dawood mein Ummul Momineen Hazrat Ayesha ﵂ se bhi Nabi e Akram ﷺ ka maghrib o isha ke baad ghar aakar 2-2 sunnat padhna hi marwi hai.[79]

Maghrib ki in 2 muakkadah sunnat mein bhi fajr ki sunnat ki tarha pehli mein Surah Kafiroon aur doosri mein Surah Ikhlaas padhna behtar hai.[80]

Is tarha namaz e panjgaana ki muakkadah sunnat ki tadaad Zohar se qabl 4 ki shakl mein kul 12 aur Zohar se qabl 2 ki shakal mein kul 10 banti hai. Bukhari o Muslim mein Hazrat Ibne Umar ﵄ se kul 10 sunnat ki hadees hi marwi hai, jabke Ummul Momineen Hazrat Umme Habib ﵂ ki Muslim, Abu Dawood, Tirmizi aur Ibne Majah waali hadees mein irshad e Nabawi ﷺ hai: "*Jisne ek din aur raat mein farz ke alaawa 12 rakat padhi, uske liye Jannat mein ek ghar ban gaya*".[81]

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[72] Ba-hawaala Tehqeeq Sharah as Sunnah: V3 P469
[73] V2 P498
[74] Tirmizi: V2 P291 (Tehqeeq Ahmad Shakir); Ibne Majah: V1 P366
[75] Ibne Majah: V1 P366; Neel ul Autaar: 2/3/26; Tohfatul Ahwazi: V2 P499
[76] Anzar An Neel: V2 P273
[77] An Neel: 2/3/28
[78] Dekhiye Unwaan "Namaz e Zohar Ki Sunan e Raateba'; Neel ul Autaar: 2/3/14-15-16; Mukhtasar An Nisai lil Albani: P 106
[79] Mishkat: V1 P366
[80] Al Mughni: V2 P127; Sifat Salat an Nabi ﷺ lil Albani
[81] Saabeqa hawaala

Namaz e Panjgaana Ki Ghair Muakkadah Sunnat:

Namaz e Panjgaana ki in muakkadah 10 yaa 12 sunnat ke alaawa baaz namazo'n ke saath kuch ghair muakkadah sunnat ka suboot bhi ahadees se milta hai. Jinka hukum unke naam se hi zaahir hai ke wo ghair raateba yaa ghair muakkadah hain. Koi padhle to sawab hai, naa padhe to gunah nahi hota. Aisee sunnato'n mein se namaz e fajr aur Zohar ke saath to koi nahi, is tarha namaz e fajr ki kul 4 rakat hi saabit hain. Jin mein se 2 sunnat e muakkadah aur 2 farz. Aur namaz e Zohar ki agar farz se pehle 2 muakkadah sunnat waali hadees par amal kiya jaae to 8 rakat hui, 2 muakkadah sunnat pehle, phir 4 farz aur aad mein phir 2 muakkadah sunnat. Aur agar farz se pehle 4 muakkadah sunnat waali hadees par amal kiya jaae to kul 10 rakat ho gai.

Yaha'n ek baat ye bhi pesh e nazar rahe ke Sunan e Arba, Musnad Ahmad, Mustadrak Haakim aur Sharah Sunnah lil Baghwi mein 1 hadees hai, jisme Zohar ke farz ke baad bhi 4 hi sunnat ka zikr hai. Chunache irshad e Nabawi ﷺ hai: "*Jo shakhs namaz e Zohar ke farzo'n se pehle 4 aur farzo'n ke baad bhi 4 rakat pabandi ke saath padhta rahe to Allah Ta'ala isey jahannam ki aag par haraam kar deta hai*".[82]

Is tarha Zohar ki kul rakat 12 hogi, 4 sunnat pehle, phir 4 farz aur 4 hi baad mein. Is hadees mein jo haisiyat pehlie 4 sunnat ki hai, wohi baad waali 4 ki hai. Lehaza baad waali 4 rakat mein jo 2 sunnat aur 2 nafil ka farq kiya jaata hai, wo to saabit nahi. Haa'n ye kaha jaa sakta hai ke chaahe to 4 sunnat padhle yaa phir 2 par hi iktefa karele. Jaisa ke farz se pehle ki sunnat mein ikhteyar aur wusat hai. Albatta aksar auqaat aur baaz auqaat ki jo tafseel guzri hai, wo saamne rakhna ziyada munaasib hai.

Namaz e Asr ke saath muakkadah sunnat to koi nahi, albatta ghair muakkadah sunnat ka pataa chalta hai. Is silsila mein bhi 2 tarha ki ahadees hain. Baaz mein 4 sunnat ka zikr hai, aur baaz mein sirf 2 rakat hi mazkoor hain. Chunache Abu Dawood, Tirmizi, Musnad Ahmad aur Sharah Sunnah lil Baghwi mein irshad e Nabawi ﷺ hai: "*Allah Ta'ala us shakhs par rahem kare, jo namaz e asr ki farz se pehle 4 rakat padhta hai*".[83]

Iti tarha Tirmizi, Nisai, Ibne Majah aur Musnad Ahmad mein Hazrat Azli رضی اللہ عنہ se marwi hai: "*Nabi ﷺ asar se pehle 4 rakat padha karte the aur unke ma-bain (2 rakat ke baad) salam pherkar fasal kiya karte the*".[84]

Yaane ekatthi 4 rakat 1 salam se nahi, balke darmiyan mein bhi salam pherte the. Lekin jaaez dono tara hi hai, jaisa ke pehle zikr ho chuka hai.[85]

Abu Dawood mein Hazrat Ali رضی اللہ عنہ se hi marwi hai: "*Nabi ﷺ Asr se pehle 2 rakat padha karte the*".[86] Lehaza dono tarha hi jaaez hai. Chaahe to 4 sunnat padhle yaa 2, aur ye sab hain bhi ghair muakkadah. Asar se pehle 4 sunnat ki badi fazeelat aai hai. Matan mein unke padhne waale ke liye dua e Nabawi ﷺ رَحِمَ اللہ guzri hai.

Tabrani Kabeer o Ausat mein hai: "*Isey aag nahi chooegi*".

Haliya Abu Naeem mein hai: "*Allah isey bakhshe*".

Abu Ya'ala mein hai: "*Allah uske liye Jannat mein ghar banaa deta hai*".

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[82] Abu Dawood Ma'a A'aun: 4/7/14; Jaame al Usool: V7 P18; An Neel: 2/3/16; Mishkat: V1 P68 (Albani ne Saheeh kaha); Sharah Sunnah: V3 P464 (iske tamaam turq saheeh hain)

[83] Sharah Sunnah: V3 P470 (Hasan, Ibne Khuzaima ne Saheeh kaha); Jaame al Usool: V7 P19; Mishkat: V1 P367 (Albani ne Hasan kaha)

[84] Saheeh Ibne Khuzaima: V2 P218 (Albani ne Hasan kaha); Sharah Sunnah: P267-268 (Tirmizi ne Hasan kaha); mishkat Ma'a Al Maraa-at: V4 P149 H429-598-599; Saheeh Tirmizi: V1 P35; Al Mishkat: V1 P368; Jaam al Usool: V7 P19; Musnad Ahmad: V1 P75-143-146; Ahmad Shakir al Misri: V1 P494 mein saheeh kaha; Sunan Ibne Majah: V1 P367 H1161

[85] Dekhiye Unwan Namaz e Zohar Ki Sunan e Raatebah

[86] Abu Dawood: Ma'a A'aun: V4 P150; Mishkat: V1 P368 (Albani ne Hasan kaha); Zaad al Ma'ad: V1 P311 (Shoaib al Arnaout ne apni tehqeeq mein hasan kaha)

Tabrani Kabeer mein hai: “*Allah iska jism aag par haraam kar dete hai*”.[87]

فَلْيَتَنَا فَسْ اِلْمُتَنَا فِسُوْنَ. وَاللهُ الْمُوَفِّقُ

[87] Mazeed tafseel ke liye deikhiye A’aun al Ma’abood: V4 P149

Maghrib Ki Farz Se Pehle 2 Sunnat (Ghair Muakkadah):

Namaz e Maghrib ki farz ke baad 2 sunnat to muakkadah hain, jinka zikr sunan e raateba ke zimn mein ho chuka hai. Maghrib ke farzo'n se phele bhi 2 rakat saheeh ahadees se saabit hain. Agarche wo ghair muakkadah hain, lekin unka adaa karna sunnat o mustahab hai. Nabi ﷺ ne (khud amal kiya) aur logo'n ko inka hukum farmaya aur Sahaba Ikraam رضي الله عنهم ye 2 rakat badi kasrat se padha karte the. Lekin aaj musalmano ki aksariyat is sunnat ko chode hue hain. Aur agar koi shakhs is par amal karta hai to isey tajjub se ghoor aur ma'ayoob samjha jaata hai. Halaa'nke in 2 rakat ka suboot mutaddid saheeh ahadees e rasool ﷺ aur asaar e sahaba رضي الله عنهم o taabaeen se milta hai. Masalan:

Hadees 1:

Kutub e Sitta, yaane Saheeh Bukhari o Muslim, Abu Dawood, Tirmizi, Nisai, Ibne Majah, Daraqutni aur Ibne Khuzaima mein irshad e Nabawi ﷺ hai: "*Har azaan o aqaamat ke ma-bain (2 rakat) namaz hai. Har azaan o aqaamat ke darmiyan (2 rakat) namaz hai*".

Raawi e hadees Hazrat Abdullah bin Maghfal Mazni رضي الله عنه farmate hain: "A*ap ﷺ ne ye alfaaz 3 martaba kahe aur teesri martaba ye bhi farma diya ke jiska ji chaahe padhe (yaane muakkadah nahi hain)*".[88]

Kubaar ulama e ahnaaf mein se Allama Sindhi, Ibne Majah ke hashiya mein likhte hain ke "*is hadees mein jo hukum diya gaya hai, iska umoom namaz e maghrib ko bhi shamil hai. Aur hadees e Anas رضي الله عنه waghaira mein maghrib ke farzo'n se pehle 2 rakat padhne ki waazeh saraahat maujood hai. Lehaza is amal ko makrooh kehne ki koi wajah hi nahi hai*".[89]

Hashiya Nisai mein wo likhte hain ke "Y*e hadees aur is jaisi doosri ahadees maghrib ki farz se pehle 2 rakat ke jawaz, balke nudab o istehbaab par dalalat karti hain*".[90]

Ulama e ahnaaf mein ikhtelaf hai, baaz ne unhe'n mustahab kaha hai, jaisa ke Allama Sindhi waghaira hain. Al Kokab ad Durri mein saheeh isey hi qaraar diya gaya hai, ke "*agar unse takbeer e tehreema ke chootne ka andesha naa ho to inka padhna mustahab hai*".[91]

Arab mumaalik mein azaan e maghrib ke baad ba-qaaeda 2 rakat ke liye waqfa diya jaata hai aur takbeer e tehreema chootne ka koi andesha nahi hota. Is tarha goya yaha'n ahnaaf ke nazdeek bhi ye w rakat mustahab hain.

Hadees 2:

Allama Sindhi ne jis hadees e Anas رضي الله عنه ki taraf ishaara kiya hai, wo Saheeh Bukhari o Muslim, Nisai, Ibne Majah, Ibne Khuzaima aur Musnad Ahmad aur Daraqutni mein hai. Jisme wo farmate hain: "*Madina Munawwara mein ham logo'n ki aadat thi ke jab moazzin maghrib ki azaan deta to sab log daodkar sutoono*[92] *ki aad mein 2 rakat padha karte the*".[93]

Muslim waghaira mein ye alfaaz bhi hain ke log in 2 rakat ko itni kasrat se padha karte the ke agar koi naya aadmi masjid mein aata to samajhta ke farz namaz padhi jaa chuki hai aur log shayad baad waali sunnat padh rahe hain.[94]

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[88] Bukhari Ma'a Al Fath: V2 P102 & V2 P110; Muslim Ma'a an Navawi: V6 P164; Abu Dawood Ma'a Al A'aun: V4 P162; Tirmizi Ma'a Tohfa: V1 P548; Ibne Majah: V1 P368; Ibne Khuzaima: V2 P266; Daraqutni: V1 P266; Nisai: 1/2/28

[89] Hashiya Ibne Majah ba-hawaala Al Mara'aah: V2 P100

[90] Hashiya Nisai lis Sindhi Ma'a Sharah lis Suyuti: 1/2/28; Ibne Khuzaima (Darul Fikr, Beirut edition)

[91] Al Kokab ad Durri: V1 P103; ba-hawaala Fiqa as Sunnah (Urdu): V1 P253

[92] T: Columns, Pillars

[93] Bukhari Ma'a Fathul Baari: V1 P577 & V2 P106; Muslim Ma'a Nawavi: V6 P123; Ibne Majah: V1 P368; Ibne Khuzaima: V2 P266; Daraqutni: V1 P267

[94] Muslim: 3/2/123

Bukhari o Muslim ki in ahadees se pataa chalta hai ke Kubaar Sahaba ﷺ ki aksariyat ka amal yehi tha. Bukhari mein Hazrat Anas ﷺ farmate hain ke maine kubaar sahaba ﷺ ko dekha ke wo sutoo'n ki aadh mein ye sunnat padhte the.

Hadees 3:

Isi tarha Saheeh Bukhari mein irshad e Nabawi ﷺ hai: "*Namaz e maghrib se pehle (2 rakat) namaz padho*".[95] Aap ﷺ ne 3 martaba ye alfaaz dohraae aur teesri martaba farmaya: "*Jo chaahe padhe*".

Hazrat Abdullah Mazni ﷺ farmate hain ke Aap ﷺ ne "*Jo chaahe padhe*" is liye kaha ke log kahee'n in 2 rakat ko sunnat e muakkadah naa samajh le'n. Bukhari mein to mutlaq صَلُّوْا *Sallu* hai. Jabke Abu Dawood waghaira mein saraahat maujood hai ke Aap ﷺ ne 3 martaba farmaya: "*Maghrib ki farz se pehle 2 rakat padho*".[96]

Hadees 4:

Jabke Saheeh Muslim o Abu Dawood mein Hazrat Anas ﷺ farmate hain ke "*Nabi ﷺ ke zamana e mubaarak mein ham ghuroob e aftaab ke baad aur maghrib ki farz se pehle 2 rakat padha karte the*". Raavi e hadees Mukhtaar bin Fulful poochte hain: "*Kya Nabi ﷺ bhi ye 2 rakat padhte the? To unho'n ne jawab diya: Aap ﷺ hame'n padhte hue dekhte, to naa hame'n (ba-tareeq e wujoob) iska hukum dete aur naa isse manaa farmate the*".[97]

Waazeh baat hai ke ye kaise ho sakta hai ke ek kaam to makrooh ho, aur Nabi ﷺ isse manaa naa farmae". Aap ﷺ ka manaa farmana daleel hai istehbaab ki.

Hadees 5:

Isi tarha Bukhari, Musnad Ahmad, Daraqutni aur Bayhaqi mein Hazrat Uqba bin Aamir ﷺ ki shahadat bhi mazkoor hai, jisme wo farmate hain: "*Ham log Nabi ﷺ ke zamaana mein ye (2 rakat) padha karte the*".[98]

Hadees 6:

Saheeh Ibne Hibban waghaira mein Hazrat Abdullah bin Mughfal Mazni ﷺ farmate hain: "*Nabi ﷺ ne namaz e maghrib ke farz se pehle 2 rakat padhe'n*".[99]

Hadees 7:

Daraqutni waghaira mein Hazrat Abdullah bin Zubair ﷺ farmate hain ke Nabi ﷺ ne farmaya: "*Har farz namaz se pehle 2 rakat hain*".[100]

[95] Bukhari Ma'a Fathul Baari: V3 P59; V13 P337
[96] Saheeh Bukhari: V4 P160; Ibne Khuzaima: V2 P267; Daraqutni: V1 P266; Sunan Darmi: V1 P336; Mazeed tafseel ke liye dekhiye Al Mara'ah: P165-168
[97] Muslim Ma'a Nawavi: 3/6/123; Abu Dawood Ma'a A'aun: V4 P161
[98] Bukhari Ma'a Fathul: V3; Daraqutni: V1 P468
[99] Mawaarid uz Zamaan Zawaaed Ibne Hibban: H617; Qiyaam ul Lail lil Imam Maroozi & Nasbur Raaya: V2 P141; A'aun al Ma'abood: V4 P162; Tohfatul Ahwazi: V1 P552; At Ta'aleeq al Mughni: V1 P266; Baloogh ul Maraam Ma'a Sabal Islam: 1/2/5 (Beirut Edition)
[100] Daraqutni V1 P267; Qiyaam ul Lail lil Maroozi: P26; Saheeh Ibne Hibban; Nasbur Raaya: V2 P142; At Ta'aleeq al Mughni: V1 P267; Tohfatul Ahwazi: V1 P568; Tirmizi: V1 P568

Asaar e Sahaba ﷺ o Taabaeen رحمہم اللہ

Mazkoora baala chand qauli o فعلی fe'li aur taqreeri ahadees ke alaawa mutaddid ahadees aur ba-kasrat asaar se bhi in 2 rakat ke istehbaab ka pataa chalta hai:

Asar 1:

Zarbar Jabeesh kehte hain ke main Madina Munawwara aaya aur Abdur Rahman bin Auf aur Ubai bin Ka'ab ﷺ ke yaha'n qiyaam kiya. Maine in dono ko dekha: "W*o maghrib se pehle 2 rakat padhte the, in dono rakat ko chodte nahi the*".[101]

Asar 2:

Imam Zohri رحمہ اللہ Hazrat Anas ﷺ se riwayat karte hain: "W*o 2 rakat maghrib se pehle padha karte the*".[102]

Asar 3:

Raghbaan Maula Habeeb bin Muslim رحمہ اللہ kehte hain: "M*aine dekha ke Sahaba Ikraam ﷺ isi tarha maghrib se pehle 2 rakat padhne ke liye toot padte the, jis tarha farz namaz padhne ke liye karte the*".[103]

Asar 4:

Jafar bin Abi Wahthiya kehte hain: "Beshak *Jabir bin Abdulla ﷺ maghrib se pehle 2 rakat padha karte the*".[104]

Asar 5:

Raashid bin Yasaar kehte hain: "M*ain gawaah hoo'n 5 sahaba ﷺ par. Jo-ke ashaab e shajra (bait e rizwan) mein se hain. Ke wo log maghrib se pehle 2 rakat padha karte the*".[105]

Asar 6:

Hakam kehte hain ke maine Abdur Rahman bin Abu Laila ﷺ ke saath namaz padhi aur unko dekha: "*wo maghrib se pehle 2 rakat sunnat padhte the*".[106]

In 2 rakat ka suboot kai aur ahadees o asaar se bhi milta hai.[107]

[101] Musannaf Abdur Razzaq: V2 P434; Qiyaam ul Lail lil Maroozi; Tohfatul Ahwazi: V1 P551; Al Mahalla laa Ibne Hazam: V2 P348; Majmua az Zawaaed: V2 P226

[102] Musannaf Abdur Razzaq: V2 P234; Al Mahalla: V2 P348

[103] Bayhaqi: V2 P476; Al Mahalla: V2 P348; Qiyaam ul Lail lil Maroozi; Tohfatul Ahwazi: V1 P551

[104] Al Mahalla: V2 P349; Qiyaam ul Lail: P37

[105] Al Mahalla: V2 P349

[106] Al Mahalla: V2 P349

[107] Tirmizi o Tohfa: V1 P548; Nasbur Raaya: V2 P142; Daraqutni wat Ta'aleeq: V1 P267; Qiyaam ul Lail lil Maroozi: P26

Maghrib Ke Baad Aur Namaz e Isha Ki Ghair Muakkadah Sunnat:

Baaz riwayaat mein maghrib aur isha ke darmiyan 4 rakat, baz mein 6 aur baaz mein 20 ka zikr milta hai. Lekin in riwayaat ki istenaadi haisiyat ghair motemad hai. Aimma o mahereen e fann e hadees ke nazdeek 4 rakat waali riwayat mursal, 6 waali sakht zaeef aur 20 waali riwayat mauzoo o man-ghadat hai.[108]

Albatta rakat ki tadaad mutaiyyan kiye baghair maghrib o isha ke darmiyan nawaafil padhna saabit hai, jaisa ke Tirmizi o Nisai aur Musnad Ahmad mein Hazrat Huzaifa ﷺ se marwi hai: "*Maine Nabi ﷺ ke saath maghrib ki namaz padhi, jab Aap ﷺ ne apni namaz (farz aur muakkadah sunnat) padh lee'n, to khade ho gae. Phir Aap ﷺ namaz e isha tak nafil namaz padhte rahe (aur namaz e isha ke baad) phir Aap ﷺ masjid se nikle*".[109]

Is hadees se pataa chalta hai ke maghrib ke baad se isha tak ke dauran jitney nawaafil chaahe padhe, sawab hai. Tadaad mutaiyyan karne ki zaroorat nahi.[110]

Jab namaz e isha ki azaan ho to iski azan o aqaamat ke ma-bain kaafi waqfa hota hai. Is arsa mein jitni rakat padhna chaahe, padh sakte hain. Jo shakhs masjid ke andar maujood ho, wo بَيْنَ كُلِّ اَذَانَيْنِ صَلٰوة "*azan aur (farz) namaz ke darmiyan namaz padhne"* waali hadees par amal karte hue 2 rakat padhle.[111]

Jo shakhs bahar se masjid meina ae to isey mazkoora hadees ke alaawa tahiyyatul masjid aur tahiyyatul wazu waali ahadees par amal karne ki bhi gunjaaesh hai. Albatta is nafli ibadat ki jitni bhi rakat padhe, 2-2 karke padhe aur agar masjid mein dakhil hone par jamat khadi ho jaae to phir jamat se mil jaae. Kyou'nke aise mein ye ghair muakkadah sunnat to kujaa, muakkadah ki adaaegi bhi jaaez nahi. Baaz kutub e fiqa (Al Fiqa A'alaa al Mazaahib al Arba waghaira) mein khaas namaz e isha se pehle 4 ghair muakkadah sunnat likhi hain. Jinhe'n umooman ek hi salam se padha jaata hai. Is kaifiyyat o kamiyyat ko zahir karne waali koi hadees hamari nazar se nahi guzri.

Isha ke farz ke baad 2 sunnat to raatebah yaa muakkadah hain. Saheeh Bukhari o Muslim ki muttafiq a'alai hadees e Ibne Umar ﷺ mein unhi muakkadah 2 sunnat ka zikr hai. Isi tarha Saheeh Muslim waghaira mein Hazrat Ayesha ﷺ farmati hain: "*Aap ﷺ (masjid mein) logo'n ko isha padhaate, phir mere ghar mein dakhil hote aur 2 rakat padhte the*".[112]

In ahadees mein to namaz e isha ke farzo'n ke baad sirf 2 hi sunnato'n ka pataa chalta hai. Jo-ke muakkadah hain. Albatta Abu Dawood mein ek riwayat hai, jisme 4 yaa 6 rakat ka zikr hai. Is hadees ki sharah mein shaareh Abu Dawood Allama Azeemabadi ne likha hai ke "*in ahadees ka mafaad ye hai ke Aap ﷺ hasb e mauqa kabhi 2 rakat, kabhi 4 rakat aur kabhi 6 rakat padhte ho'nge*".[113]

Sirf 4 rakat ke baare mein mutaddid Sahaba ﷺ se kai ahadees marwi hain, jo agarche aksar zaeef hain. Alabtta Abu Dawood, Musnad Ahmad aur Bayhaqi ki ek riwayat ko Imam Abu Dawood, Munziri aur Shawkani ﷺ ke alfaaz kuch qaabil e etebar zahir karte hain. Lehaza farz ke baad 2 muakkadah sunnat ke alaawa 2 ghair muakkadah o mustahab rakat ka bhi pataa chalta hai. To goya jo 2 rakat nafilo'n ke naam se padhi jaati hain, wo yehi hain.[114]

Abu Dawood ki mazkoora hadees ko Shaikh Albani ne zaeef qaraar diya hai.[115]

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[108] Al Mahalla; A'aun al Ma'aboodl Tohfatul Ahwazi; Al Ma'aah; Al Fathur Rabbani

[109] Al Arwa ul Ghaleel: V2 P222

[110] Tafseel ke liye dekhiye Neel ul Autaar: 2/3/54-56; Fathur Rabbani: V4 P215

[111] Dekhiye saabeqa hashiya hadees number 1 tahat unwan Maghrib Ke Farzo'n Se Pehle 2 Sunnat

[112] Hawaala-jaat guzar gae hain.

[113] A'aun al Ma'abood: V4 P186

[114] Tafseel ke liye dekhiye Al Mara'aah: V3 P152

[115] Al Mishkat: V1 P368

Lekin Imam Shawkani ﷺ ne kaha: "I*ski sanad ke raawi siqa hain aur Maqaatil bin Basheer al A'ajali ko Imam Ibne Hibban ne siqa qaraar diya hai*".[116]

Bukhari, Abu Dawood, Nisai aur Musnad Ahmad mein Hazrat Ibne Abbas ﷺ se marwi hai ke maine ek raat apni khala Ummul Momineen Hazrat Maimuna ﷺ ke ghar guzari. Isi hadees mein wo farmate hain ke Nabi ﷺ isha padh kar apne ghar aae aur 4 rakat padhi.[117]

Algharz in 4 yaa 6 rakat mein se jamhoor ulama ke nazdeek 2 sunnat e muakkadah aur baaqi mustahab o nawaafil hain.[118] Jinke padhne par sawab to hai, naa padhne par aqaab nahi.

Auqaat e Sunan:

Imam Ibne Qadaama likhte hain ke namaz se pehle waali sunnato'n ka waqt namaz ke waqt ke dakhil ho jaane se namaz tak hai aur baad waali sunnato'n ka farz namaz adaa ho chukne se lekar is namaz ka waqt guzar jaane tak hai.[119]

- Jabke muakkadah sunnsato'n ki qaza bhi Nabi ﷺ se saabit hai, jaise fajr ki aur Zohar ki baad waali 2 sunnato'n ki qaza kutub e hadees mein maroof hai.

Namaz e Witr

Fazaael Namaz e Witr:

Witr ek mustaqil biz-zaat namaz hai, jisey namaz e isha ke saath kuch is andaaz se jod diya gaya hai ke goya wo isha ka hi hissa ho. Halaa'nke aisa nahi, balke Nabi e Kareem ﷺ ne witr ko mustaqil namaz qaraar diya aur is namaz ki bohot ziyada fazeelat o ehmiyat bayan farmai hai. Aur is namaz ko isha ke saath jod dene ka sabab dar-asal ye hai ke is namaz ka waqt namaz e isha ke baad se shuru hokar tuloo e fajr tak rehta hai.

عَلٰى كُلِّ حَال *A'alaa Kulli Haal* is namaz ki fazeelat o ehmiyat ka andaaza isi baat se lagaaya jaa sakta hai ke Abu Dawood, Tirmizi, aur Sunan Darmi waghaira mein irshad e Nabawi ﷺ hai: "*Allah Ta'ala ne ek (1) namaz ke zariye tumhari madad farmai hai aur wo namaz e witr hai. Isey isha aur tuloo e fajr ke ma-bain padha karo*".[120]

Isi tarha baaz deegar riwayaat se bhi witr ki fazeelat ka pataa chalta hai. Jin mein se aksariyat ki isnaad *mutakallim fiya* hain. Masalan Abu Dawood, Tirmizi aur Nisai mein hai Hazrat Ali ﷺ farmate hain: "*Namaz e witr to tumhari farz namazo'n ki tarha hatami to nahi, lekin isey Allah ke Rasool ﷺ ne apnaaya aur farmaya: Allah witr (taaq)*[121] *hai aur wo ekaai (namaz e witr) ko mehboob rakhta hai. Aye Ahle Quran (musalmano)! Witr padha karo*".[122]

Abu Dawood, Nisai, Saheeh ibne Hibban aur Daraqutni waghaira mein Hazrat Abu Ayyub Ansari ﷺ se marwi ek mauqoof riwayat mein aaya hai: "*Witr haq hai*".

Abu Dawood ke alfaaz hain: "*Witr har musalman par haq (saabit) hai*".

Ibnul Munzir ki riwayat mein hai: "*Witr haq hai, lekin wajib nahi*".[123]

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[116] An Neel: 2/3/18
[117] An Neel: 2/3/18; Al Fathur Rabbani: V4 P220-221-251
[118] Al Fathur Rabbani: V4 P221
[119] Al Mughni: V1 P128
[120] Al Arwa ul Ghaleel: V2 P156 (Saheeh)
[121] T: Single
[122] Abu Dawood, Tirmizi, Nisai, Sharah Sunnah: V4 P79-102; Al Fathur Rabbani: V4 P273-278 (Mukhtasaran); An Neel: 2/3/29 (Shawkani ne Hasan kaha aur Haakim o Tirmizi ne saheeh kaha)
[123] An Neel: 2/3/29

Ye riwayat marfooan mazkoor hai, magar Imam Shawkani ﷺ ne Neel ul Autaar mein likha hai ke kubaar mohaddiseeen mein se Abu Haatim Zehli, Daraqutni aur Bayhaqi ne iske mauqoof hone ko saheeh qaraar diya hai aur Haafiz Ibne Hajar Asqalani ne bhi isi ki taaeed ki hai.[124]

Abu Dawood aur Mustadrak Haakim mein hai: "*Witr haq hai, aur jo shakhs witr nahi padhta wo hamme se nahi*".[125]

Musnad Ahmad, Tabrani, Daraqutni aur Bayhaqi mein hai: "*Teen (3) cheeze'n mere liye farz aur tumhari nisbat tatawwo'o (yaane sunnat) hain. Qurbani, Namaz e Wtir aur Fajr ki 2 rakat*".[126]

In mukhtalif riwayaat se namaz e witr ki ehmiyat waazeh ho jaati hai aur ahle ilm ne fajr ki sunnat aur namaz e witr mein se kisi ek ki afzaliyat mein mukhtalif aara zaahir ki hain. Baaz ne fajr ki sunnat ko afzal kaha hai aur baaz ne witr ko. Jabke is baat par sab ka ittefaq hai ke deegar nafli namazo'n hatta ke namaz e panjgaana ke saath waali tamaam muakkadah sunnat se ye dono ziyada taakeed waali aur afzal hain.

Isi tarha namaz e fajr ki sunnat aur namaz e witr ki fazeelat o ehmiyat ka is baat se bhi andaaza kiya jaa sakta hai ke Nabi e Akram ﷺ ne safar o hazar, kisi mauqa par bhi unhe'n tark nahi kiya aur in dono ki qaza bhi saabit hai aur in dono ke fazaael mein mutaddid ahadees hain. Yehi wajah hai ke in dono ke baare mein ahle ilm is pehlu mein bhi do (2) raae rakhte hain ke aaya ye dono waajib hain yaa sunnat e muakkadah?

Baaz ne fajr ki sunnat ko aur namaz e witr ko wajib qaraar diya hai, jabke jamhoor aimma, ulama o fuqaha aur ahle ilm ne ni dono ko sunnat e muakkadah kehte hain. Agarche deegar muakkadah sunnat se bhi ziyaada muakkadah, afzal aur ahem hain, jaisa ke unke fazaael mein waarid hone waale irshadaat e Nabawi ﷺ se pataa chalta hai.

Namaz e Witr Ka Hukum: Sunnat e Muakkadah:

Qaeleen e Wujoob Aur Unke Dalaael:

Hazrat Imam Abu Hanifa ﷺ wujoob ke qaael hain aur inka istedlal in ahadees se hai jo witr ke fazael ke zimn mein zikr hui hain. Masalan irshad e Nabawi ﷺ hai ke "*Allah Ta'ala ne ek namaz ke saath tumhari madad farmai hai, jo-ke namaz e witr hai. Is hadees mein ye alfaaz bhi hain ke wo namaz tumhare liye surkh oonto'n se behtar hai*".[127]

Is hadees mein fazeelat to mazkoor hai, magar ye wujoob ka pataa nahi deti aur agar aisee fazeelat ko wujoob ki daleel banaaya jaa sakta hai to phir fajr ki sunnat ki ek tarha se isse bhi ziyaada fazeelat bayan hui hai. Kyou'nke Bukhari o Muslim ki saheeh hadees mein Nabi e Akram ﷺ ne unhe'n خَيْرٌمِّنَ الدُّنْيَاْ وَمَا فِيْهَا *(duniya aur usme jo hai usse behtar hai) qaraar diya aur zaahir hai* الدُّنْيَاْ وَمَا فِيْهَا se behtar cheez, surkh oonto'n se behtar cheez se afzal hogi.

Kyou'nke surkh oont to duniya ka juz hain aur juz ki kul ke muqable mein jo haisiyat hai, wo waazeh hai aur itni badi fazeelat hone ke bawajood sunnat ko ziyada se ziyada muakkadah hi kaha gaya hai, naake wajib.

Isi tarha ek hadees mein hai: "*Witr har musalman par wajib hai*".[128]

Is hadees ki sanad mein Jabir Jofi hai, jo jamhoor ulama ke nazdeek zaeef hai aur agar hadees saheeh hoti (yaa bil-farz isey saheeh maan bhi liya jaae) to phir ek eteraz o ishkaal waarid hota hai, ke ghusl e juma ke baare mein

[124] An Neel: P30
[125] Hawaala Saabeq: Haakim ne is hadees ko saheeh kaha, jabke Albani ne Arwa ul Ghaleel: V2 P146 mein ise zaeef kaha
[126] Hawaala Saabeqa
[127] Albani ne is hadees to saheeh kaha; Anzar al Arwa: V2 P156
[128] Bazzaar ba-hawaala An Neel: 2/3/30

Saheeh Bukhari o Muslim aur Abu Dawood waghaira mein irshad e Nabawi ﷺ hai: "*Yaum e Juma ka ghusl har baaligh par waajib hai*".[129]

Jabke jamhoor ulama e salaf o khalaf aur tamaam fuqaha ke nazdeek ghusl e juma wajib nahi, balke mustahab hai.[130]

Waajib ke waazeh lafz ko istehbaab par mahmool karne ke qareene bhi maujood hain, jinhe'n jamhoor ki taraf se Imam Shawkani ne Neel u Autaar mein bit-tafseel naqal kiya hai.[131]

Wohi qareene witr ke baare min waarid hone waale lafz e waajib ko sunnat ki taraf pherne ke bhi maujood hain.

Baeena (اَلْوِتْرِ حَقٌّ) waali hadees ka maamla hai ke isey bhi witr ke waajib hone ki daleel kaha gaya hai, jabke ghusl e juma ke baare mein bhi ye lafz Saheeh Bukhari o Muslim mein maujood hai. Irshad e Nabawi ﷺ hai: "*Har musalman par 7 dino'n mein 1 din (yaum e juma) ka ghusl haq hai*".[132]

Imam Baghwi ؒ ne Sharah Sunnah mein hadees اَلْوِتْرِ حَقٌّ naqal karke haq ke ma'ane ki wazaahat ki hai ke aam ulama ke nazdeek isse muraad angekhat[133] aur targheeb hai.[134]

Isi tarha hi hadees mein baaz deegar riwayaat hain, jo ba-zaahir to witr ke wujoob ka pataa deti hain, magar har kisi ke saath qareena e saarefa a'anil wujoob maujood hone ki wajah se baaqi teeno (3) aimma aur jamhoor ulama o fuqaha ne namaz e witr ko sunnat e muakkadah hi qaraar diya hai aur jamhoor ke dalaael ki quwwat ke pesh e nazar hi khud Imam Sahab ke dono shagirdaan e khaas Imam Abu Yusuf aur Imam Muhammad bhi witr ke sunnat e muakkadah hone ke hi qaael hain. Jaisa ke Fathul Baari Sharah Saheeh Bukhari mein Shaikh Abu Haamid Ghazali ke hawaala se Haafiz Ibne Hajar Asqalaani ne naqal kiya hai.[135]

Sahebain ka yehi maslak khud ahnaaf ki apni motabar kitab *Hidaya* mein bhi manqool hai.[136]

Ghair Waajib Kehne Waale Aur Unke Dalaael:

Aimma salaasa aur jamhoor ulama o fuqaha ke nazdeek witr wajib nahi, balke sunnat hai. Kyou'nke ek to wujoob par dalaalat karne waali aksar ahadees sanad ke lehaz se zaeef hain.[137]

Baaz se matloob saabit nahi hota, jabke kitni hi deegar ahadees adm e wujoob par dalaalat karti hain. Jin mein se baaz fazaael e witr ke zimn mein bhi guzri hain, masalan ye ke witr tumhari farz namazo'n ki tarha hathami nahi, balke ye tumhare nabi ki sunnat hai aur ek hadees mein qurbani namaz e witr aur fajr ki sunnato'n ko Aap ﷺ tatawu'u qaraar diya hai.[138]

Witro'n ke adm e wujoob par hi kutub e sitta aur taqreeban tamaam hi kutub e hadees mein Hazrat Abdullah ؓ ki marwi wo hadees bhi dalaalat karti hai, jisme hai: "*Nabi ﷺ ne apne ount par namaz e witr adaa farmai*".[139]

Bukhari shareef ke alfaaz hain: "*Aap ﷺ apni sawaari par witr padha karte the*".

Aap ﷺ se tatawwu'u ke siwa koi fareeza sawaari par adaa karna saabit nahi.

[129] Ba-hawaala An Neel: v/1/234; 2/3/234
[130] An Neel: 1/1/231
[131] Neel ul Autaar: 1/1/231
[132] Bukhari o Muslim; An Neel: 1/1/234
[133] T: Alif Noon Gaaf Ye Khai Te
[134] Sharah as Sunnah: V4 P103
[135] Al Fath ul Baari: V2 P489 (Daar ul Ifta)
[136] Ba-hawaala Fiqa as Sunnah (Urdu): V1 P278 (Muhammad Asim)
[137] Naqlah ash Shawkani A'an al Iraqi; An Neel: 2/3/31
[138] Hawaale guzar gae hain
[139] Bukhari Ma'a Fathul Baari: V2 P489; An Neel: 2/3/29

Isi tarha Bukhari o Muslim mein hai ke Aap ﷺ ne ek e'eraabi ko shab o roz mein 500 namaze'n farz hone ka bataaya to isne poocha kya unke alaawa bhi mujh par koi namaz (wajib) hai. to Aap ﷺ ne farmaya: "*Nahi, siwa e iske ke tu tatawwu'u (yaane sunnat o nafil) padhe*".[140]

Abu Dawood, Nisai, Ibne Majah, Darmi aur Muwatta Imam Maalik o Musnad Ahmad mein Hazrat Ubaada bin Saamit ؓ ki hadees mein waazeh saraahat maujood hai ke witr e wajib nahi, balke tatawwu'u o sunnat e muakkadah hain.[141]

- Is muqam par ye baat zahen nasheen rahe ke ahnaaf ke nazdeek farz aur wajib do (2) alag-alag cheeze'n hain. Wajib ka darja farzo'n se kam aur sunnat e muakkadah se ziyada hai. Jabke doosro'n ke yaha'n farz o waajib ham-maane lafz hain aur unke ma-bain koi farq nahi.

Aur mazkoora farq ko saabit karna mohtaaj e daleel hai, jaisa ke Haafiz Ibne Hajar ne ye keh kar ishaada kiya hai: "*Ye maamla is baat par mauqoof hai ke kya Hazrat Ibne Umar ؓ farz aur wajib ke ma-bain farq kiya karte the?*"[142]

Namaz e Witr Ka Waqt:

Namaz e witr ka waqt kaunsa hai? Is silsila mein Nabi e Akram ﷺ ke mutaddid irshadaat hain, jin se pataa chalta hai ke uske waqt mein kaafi wusat hai. Jo namaz e isha se tuloo e fajr tak hai, jaisa ke Abu Dawood, Tirmizi, Ibne Majah, Daraqutni, Bayhaqi aur Mustadrak Haakim waghaira mein hai ke Nabi e Akram ﷺ ne namaz e witr ki fazeelat bayan farmai aur uske waqt ki wazaahat karte hue farmaya: "*Isey namaz e isha aur tuloo e fajr ke ma-bain padho*".[143]

Is namaz ke waqt mein wusat ka andaaza Saheeh Bukhari o Muslim aur Tirmizi waghaira mein Hazrat Ayesha ؓ ki is hadees se lagaaya jaa sakta hai, jisme wo Hazrat Masrooq ke poochne par bataati hain: "*Nabi ﷺ ne raat ke har hisaa mein namaz e witr adaa farmai, ibtedaai hissa mein bhi, wast e shab mein bhi aur raat ke aakhri hissa mein bhi*".

Aur aakhir mein wo farmati hain: "*Aur Aap ﷺ ne jin dino'n wafaat paai, us waqt tak Aap ﷺ sehri ke mauqa par witr ko padhna ikhteyar farma chuke the*".[144]

Namaz e witr ke waqt e adaa ki inteha ka zikr karte hue Saheeh Muslim, Tirmizi, Nisai aur Ibne Majah waghaira mein irshad e Nabawi ﷺ hai: "*Subha hone se pehle pehle namaz e witr padhlo*".[145]

Afzal to yehi hai ke witr ki namaz raat ke aakhri hissa mein tuloo e fajr ke qareeb padhi jaae, lekin jis shakhs ko andesha ho ke wo raat ke aakhri hissa mein nahi uth sakega. Uske liye yehi behtar hai ke wo namaz e isha ke baad raat ke shuru hisaa mein hi witr padh le.

Kyou'nke Saheeh Muslim, Tirmizi, Ibne Majah aur Musnad Ahmad mein irshad e Nabawi ﷺ hai: "*Tum Mein se jis shakhs ko ye andesha ho ke wo raat ke aakhri hissa mein nahi jag sakega to isey chaahiye ke wo raat ke pehle hissa mein hi witr padhle. Aur jisey aakhir raat ke qiyaam ka shauq o tama'a ho, isye chaahiye ke wo raat ke aakhri hissa mein witr padhe*".

Aagey Aap ﷺ ne raat ke aakhri hissa, yaane sehri ke qiyaam o tahajjud ki fazeelat o khusoosiyat bayan karte hue farmaya: "*Beshak raat ke aakhri hissa ki namaz mein farishte aate hain, aur yehi afzal hai*".[146]

[140] Sharah as Sunnah o Takhreej: V4 P103
[141] No reference mentioned here in pdf file (Rehan)
[142] Fathul Baari: V2 P489
[143] Anzar Taqreej Fee Al Arwa ul Ghaleel: P156-157
[144] Saheeh Bukhari; Saheeh Muslim; Sunan Tirmizi
[145] Arwa al Ghaleel: V2 P152
[146] Mukhtasar Muslim: P108; Al Fathur Rabbani: V4 P287

Albatta aakhir raat ko naa uth sakne ke khadsha se mehfooz rehne ke liye hi Nabi e Akram ﷺ ne sone se pehle witr padh lene ki wasiyyat farmai hai. Jaisa ke Saheeh Bukhari o Muslim waghaira mein Hazrat Abu Huraira رضی اللہ عنہ se marwi hai: "*Mere Khaleel ﷺ ne mujhe khaas taur par 3 baato'n ki wasiyyat farmai: Har mahina ke teen (3) roze rakhna*".

Yaad rahe ke ye teen (3) roze chand ki 13, 14, aur 15 tareekh ke roze hain. Jinhe'n "A*yyam e Beez*" ke roze kaha gaya hai aur doosri wasiyyat hai: "*Salat uz Zoha yaane chasht ki 2 rakat*".

Aur teesri wasiyyat thi: "*Aur ye ke sone se pehle main witr padh liya karu'n*".[147]

Naqz e Witr:

Agar koi shakhs raat ke aakhri hissa mein naa uth sakne ke khadsha se witr padh kar soe, magar tahajjud ke waqt phir se jaag jaae. Wo ab kya kare? Kya 2-2 karke sirf nawaafil hi padhta rahe, yaa phir ek rakat padh kar raat ke padhe hue witr ko tod kar safa'a yaa juft banaale aur aakhir mein phir se witr padhe? Is silsila mein Sahaba Ikraam رضی اللہ عنہم mein dono taraf log the. Hazrat Umar, Usman, Ali, Ibne Masood, Ibne Umar, Abu Huraira, Usaama aur Sa'ad bin Maalik رضی اللہ عنہم is baat ke qaael hain ke witr e awwal ko tod le.

Imam Ishaq bin Rahwiya ka bhi yehi maslak hai. Is maslak waalo'n ke paas is baat ki kya zamaanat hai ke pehle witr todne se waqai toot jaaegi? Aur ek arsa ke baad ki padhi hui ek rakat pehle ke padhe hue witro'n ke saath jaakar jud jaaegi?

Seedhi si baat hai ke agar uth hi jaae to phir 2-2 karke rakat padhta rahe aur uska suboot bhi khud Nabi ﷺ se milta hai ke Aap ﷺ ne witro'n ke baad 2 rakat padhi hain. Jaisa ke aagey aaraha hai.

Adm e Naqz:

Jabke sahaba رضی اللہ عنہم ki doosri ek jamat is baat ki qaael rahi hai ke pehle padhe hue witro'n ko todaa naa jaae aur pichli raat uth jaane par 2-2 rakat karke hi padhta rahe. Inme se Ummul Momineen Hazrat Ayesha Siddiqa, unke waalid Khalifa e Awwal Hazrat Abu Bakar Siddiq, Hazrat Sa'ad bin Abi Waqqas aur Hazrat Ammaarah رضی اللہ عنہم waghaira hain.

Qaeleen e Naqz:

Jis jamat ka khayal hai ke ek (1) rakat padhkar raat ki namaz e witr ko shafa'a yaane juft karle aur aakhir mein witr padhe, taa-ke raat ki aakhri namaz witr ho jaae aur juft banaa lene ki shakal mein ek (1) raat mein 2 dafa witr padhne ki naubat naa aae. Inka istedlal in ahadees se hai, jin mein se ek to Abu Dawood, Tirmizi aur Nisai mein hai.

Jisme Nabi ﷺ ka irshad hai: "*Ek raat mein 2 witr nahi*".[148]

Doosri hadees Saheeh Bukhari waghaira mein hai, jisme irshad e Nabawi ﷺ hai: "*Raat ki apni aakhri namaz witr ko banaao*".[149]

In dono hadeeso'n se wajah e istedlal ye hai ke witr ko raat ki aakhri namaz banaane ka hukum Nabi ﷺ ne diya hai aur raat ko witr padh kar sone waala jab sehri ko uth jaae to is hadees ki roo se wo nafil nahi padh sakta aur agar nafil padhne lage aur aakhir mein phir witr padhe to pehli hadees ke khilaf ho jaata hai, ke usne ek raat mein 2 dafa witr padh liye. Lehaza unke nazdeek aise shakhs ko pehle padhe hue witr tod deene chaahiye.

[147] Bukhari; Muslim; Sharah as Sunnah: V4 P90

[148] Sharah as Sunnah: V4 P93-94; Al Fath: V2 P481 (Dar ul Ifta Edition)

[149] Bukhari Ma'a Fathul Baari: V2 P488

Qaeleen e Adm e Naqz:

Jabke sahaba ﷺ ki doosri jamat jo is baat ki qaael hai ke aisa shakhs sirf nafil hi padhta rahe, isey dobaara witr padhne ki koi zaroorat nahi. Sahaba ﷺ ki is jamat ka mazhab hi raajeh hai. Kyou'nke aksar ahle ilm isi ke qaael hain. Chaaro'n aimma ka bhi yehi maslak hai. Sufiyan Soori aur Ibnul Mubaarak bhi isi ke qaael hain. Imam tirmizi ne isey hi ikhteyar kiya hai, Ibne Qadaama ne Al Mughni mein isey hi raajeh qaraar diya hai.

Aur Allama Mubarak puri ne Tohfatul Ahwazi mein isi ko mazhab e mukhtaar qaraar dete hue likha: "*Mujhe aisee koi marfoo o saheeh hadees nahi mili jo witro'n ko todkar juft banaane ke suboot par dalaalat karti ho*".[150]

Nakhz al Witr ke qaeleen ko adm e naqz ke qaeleen ki taraf se mutaddid jawabaat diye gae hain, jin mein se hi ek ye bhi hai ke khud Nabi e Akram ﷺ se witro'n ke baad 2 rakat padhna saabit hai. Jaisa ke Saheeh Muslim waghaira mein Hazrat Ayesha رضی اللہ عنہا se marwi hai ke namaz e witr padh chukhne ke baad Aap ﷺ ne baith kar 2 rakat padhi.[151]

Imam Nawavi رحمہ اللہ farmate hain ke "*ye bayan e jawaz ke liye padhi thee'n. Aur ek (1) yaa chand martaba aisa kiya. Warna Aap ﷺ unki pabandi nahi karte the*".[152]

Doosra jawab ye diya gaya hai ke witr ko raat ki aakhri namaz banaane waale irshad se wujoob saabit nahi hota, balke istehbaab o mazb ka pataa chalta hai. Kyou'nke jab raat ki namaz (tahajjud) hi farz o waajib nahi, to is hadees se witr ko aakhri namaz banaana wajib kaise saabit ho sakta hai. Lehaza jo shakhs raat ke aakhri hissa mein uth jaae wo dobaara withr padhe baghair nawaafil padh sakta hai.[153]

Qazaa e Witr:

Ab rahi ye baat ke agar kisi ne namaz e witr is niyyat se chod di ke raat ke aakhri hissa mein tahajjud padhu'nga aur aakhri mein witr adaa kar loo'nga, magar wo uth naa saka, witr qaza ho gai to wo kab padhe?

Is silsila mein sabse pehli baat to ye hai ke ye tatawwu'u yaane sunan o nawaafil aur witr qaza ho jaae'n to unhe'n padha jaaega yaa nahi? Isme Imam Shawkani ne ahle ilm ki 5 aara zikr ki hain.[154]

Raajeh qaul ye hai ke unki qaza bhi ho sakti hai, jaisa ke fajr ki 2 sunnat aur Zohar ki pehli aur pichli sunnat ki qaza waali ahadees shahid hain.[155]

Lehaza soe rehne yaa bhool jaane ki shakal mein wtir ka waqt bataate hue Abu Dawood, Tirmizi, Musnad Ahmad aur Mustadrak Haakim waghaira mein irshad e Nabawi ﷺ hai: "*Jo shakhs witr se soya reh jaae, yaa bhool jaae to wo unhe'n subha ke waqt yaa phir jab yaad aajaae, padh le*".[156]

Tadaad e Rakat e Witr:

Namaz e witr ki rakat ke baare mein aam taur par yehi kaha jaata hai ke unki tadaad teen (3) hai aur yehi ziyaada-tar mamool bhi hai. Jab ke haqeeqat ye hai ke Nabi e Akram ﷺ ke qaul o amal se saheeh ahadees mein unki tadaad

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[150] At Tohfa: V2 P576 (Madani)

[151] Muslim; Musnad Ahmad; Tirmizi; Abu Dawood; Nisai waghaira ba-hawaala At Tohfa: V2 P577; Fathul Baari: V2 P480; Daarmi: Saheeh Sanad ke Saath; Mishkat: V1 P401

[152] Tafseel ke liye dekhiye: Tohfatul Ahwazi: P577-578 (Madani); Nasbur Raaya: V2 P137; Zaad ul Ma-a'ad: V1 P333; Neel ul Autaar: 2/3/38; Sifat Salat un Nabi ﷺ; Silsila Ahadees as Saheeha: H1993; Mishkat lil Albani: V1 P400-401; Al Mahalla laa Ibne Hazam (tehqeeq Ahmad Shakir): 2/3/49-50 (Beirut Edition)

[153] Tafseel ke liye: Sharah as Sunnah: V4 P93-95; Tohfatul Ahwazi: V2 P574-577; Fathul Baari: V2 P480-481; Neel ul Autaar: 2/3/145-147; Al Mughni: V2 P163; A'aun al Ma'abood: V4 P314-315

[154] An Neel: 2/3/26

[155] An Neel: 2/3/26; Zaad ul Ma-a'ad: V1 P309 (Tehqeeqi); Az Zaeefa lil Albani: V2 P352; Al Arwa al Ghaleel: V2 P188 & V1 P294; Al Mahalla laa Ibne Hazam: 1/2/294 & 2/3/2-6; Nasbur Raaya: V2 P157-160

[156] Tirmizi Ma'a At Tohfa: V2 P568; At Tohfa: V2 P568-570 (Madani); Al Mishkat: V1 P397-399; Al Arwa al Ghaleel: V2 P153; Neel ul Autaar: 2/3/47-48; Bazil al Majhood: V4 P337 (3rd edition from Beirut)

sirf 3 hi nahi, balke Aap ﷺ se sirf 1 witr bhi aur 3, 5, 7, aur 9 rakat bhi saabit hai aur isse ziyaada ka pataa bhi chalta hai.

Ek Rakat Witr Ki Mashruiyyat:

Sirf ek rakat ke baare mein Saheeh Bukhari o Muslim aur Sunan e Arba mein Hazrat Abdullah bin Umar ؓ se marwi hai ke, "*Ek aadmi khada hua aur isne Nabi e Akram ﷺ se poocha ke raat ki namaz (tahajjud) kaise hai? To Nabi ﷺ ne irshad farmaya: Raat ki namaz 2-2 rakat karke hai aur jab tumhe'n subha ho jaane ka andesha ho, to ek rakat witr padhlo*".[157]

Isi tarha Abu Dawood, Nisai aur Ibne Majah mein irshad e Nabawi ﷺ hai ke "*Witr har musalman par haq (saabit) hai. Jo shakhs 5 rakat padhna chaahe wo 5 padhle. Jo shakhs 3 witr padhna pasand kare, wo 3 padhle. Jo shakhs sirf 1 hi witr padhna chaahe to wo 1 hi padhle*".[158]

Aise hi Saheeh Muslim aur Musnad Ahmad mein Hazrat Abdullah bin Abbas aur Abdullah bin Umar ؓ se marwi hai ke unho'n ne Nabi ﷺ ko ye farmate hue suna: "*Witr raat ke aakhri hissa mein ek rakat hai*".[159]

Nabi e Akram ﷺ ke Saheeh Bukhari o Muslim waghaira mein mazkoor in irshadaat ke alaawa kai sahaba ؓ ke asaar se bhi witr ki 1 rakat ka suboot milta hai. Masalan Saheeh Bukhari mein Hazrat Ibne Abbas ؓ se marwi hai ke unse poocha gaya ke "*Ameer ul Momineen Hazrat Moawiya ؓ ke baare mein aap kya kehte hain. Ke unho'n ne 1 rakat witr padha?*" To Hazrat Ibne Abbas ؓ ne farmaya: "*In ka amal mabni bar-sawaab o saheeh hai aur bila-shubha wo faqeeh shakhs hain*".

Saheeh Bukhari mein hi ek riwayat mein Ibne Abi Malkiyya farmate hain ke Ameer Moawiya ؓ ne isha ke baad 1 rakat witr padhi. Us waqt unke paas Hazrat Ibne Abbas ؓ ke azaad karda ghulamo mein se ek shakhs maujood tha. Wo Ibne Abbas ؓ ke paas aae aur unhe'n (1 witr padhne ki) khabar di, to Hazrat Ibne Abbas ؓ ne farmaya: "*Unke is فعل fe'l ko (shak ki nazar se dekhna) chode'n, kyou'nke wo to Nabi ﷺ ke sharf e shabiyyat se sarfaraz hain*".[160]

Isi tarha Hasan sanad ke saath Daraqutni o Tahawi mein Hazrat Usman e Ghani ؓ ka 1 witr padhna aur Tahawi mein Hasan sanad ke saath Hazrat Sa'ad bin Abi Waqaas ؓ ka 1 witr padhna aur Qiyaam ul Lail lil Maroozi mein Hazrat Ali ؓ ka 1 witr padhna. Isi tarha Hazrat Moaz bin Jabal, Abu Darda, Fazaala bin Ubaid aur Ubai bin Ka'ab ؓ ka 1 witr padhna saabit hai.[161]

Imam Shawkani ne likha hai ke jamhoor ulama e ummat ke nazdeek 1 rakat witr mashroo hai aur Allam Iraqi se naqal karte hue kaseer sahaba ؓ ke naam zikr kiye hain, jo 1 rakat witr padha karte the. Inme se chaaro Khulafa e Rashideen ؓ ke alaawa 15 naam aur bhi hain. Isi tarha taabaeen mein se Hasan Basri, Ibne Sireen aur Ataa waghaira hain. Aur Aimma mein se Imam Ahmad, Maalik, Shafai, Auzaai, Ishaq bin Rahwiya, Abu Soor, Dawood aur Ibne Hazam sab 1 rakat ki mashruiyat ke qaael hain.[162]

Yaha'n ek aur baat ki wazaahat bhi munaasib maloom hoti hai ke Saheeh Bukhari o Muslim aur Sunan mein mazkoor irshad e Nabawi ﷺ hai: "*Jab subha ho jaane se dar jaao to wotrk ki 1 rakat padhlo*".[163]

Yaa phir: "*Agar koi subha ho jaane ka khadsha mehsoos kare to 1 rakat padhle wo pehli padhi rakato'n ko witr banaadegi*".[164]

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[157] Al Jaamea An Neel: 2/3/31; Mishkat: V1 P394
[158] Mishkat: V1 P396 (Saheeh); Neel ul Autaar: 2/3/29-30
[159] Neel ul Autaar: 2/3/33; Tohfatul Ahwazi: V2 P556 (Madani)
[160] Mishkat: V1 P399 (Mohaqqiq)
[161] Tafseel ke liye dekhiye At Tohfa (Madani)
[162] Tohfatul Ahwazi: V2 P555-557-558
[163] Hawaalajaat Guzar Gae Hain
[164] Bukhari

Isse mehsoos hota hai ke Aap ﷺ ne 1 rakat witr ki ijaazat shayad sirf is shakal mein di hai, jabke subha ho jaane ka andesha ho, warna nahi. Is silsila mein arz hai ke "*andeshey ki qaid*" waali hadees mein paae jaane waale is ishkaal yaa eteraaz ka hal khud Bukhari ki hi ek agli hadees mein mazkoor hai. Jisme irshad e Nabawi ﷺ ke alfaaz hain: "*Jab tu namaz se phirna chaahe (yaane namaz ko khatam karna chaahe) to ek rakat witr padhle*".[165]

Is hadees ke alfaaz ne 1 rakat witr ki mashruiyyat mein andeshey ki qaed yaa shart ka izaala kar diya aur waazeh kar diya ke namazi apni namaz ko mukammal karke jab bhi apni jagah se phirna chaahe to 1 rakat witr padh sakta hai.[166]

Teen (3) Rakat:

Ab aaiye 3 rakat namaz e witr ke dalaael dekhe'n. Chunache Saheeh Bukhari o Muslim mein Hazrat Ayesha Siddiqa ؓ, jis hadees mein Nabi ﷺ ke qiyaam ul lail ki rakat ke hus o tool ka zikr karti hain. Isi hadees mein hai: "*Phir Aap ﷺ 3 rakat (witr) padhte the*".[167]

Isi tarha Saheeh Muslim, Tirmizi, Nisai aur Ibne Majah mein Hazrat Ibne Abbas ؓ, Nabi ﷺ ke qiyaam ul lail ke zikr mein farmate hain: "*Phir Aap ﷺ ne 3 witr padhe the*".[168]

Isi tarha Abu Dawood, Nisai aur Ibne Majah mein Hazrat Abu Ayyub Ansari ؓ se marwi hai ke Nabi ﷺ ne irshad farmaya: "*Aur jo shakhs 3 witr padhna chaahe, wo 3 padhle*".[169]

Paach (5) Rakat:

Nabi e Akram ﷺ se witro'n ki 5 rakat bhi saabit hain, jaisa ke Saheeh Bukhari o Muslim mein Hazrat Ayesha Siddiqa ؓ se marwi hai: "*Nabi e Akram ﷺ raat ko 13 rakat padha karte the aur unme se 5 witr hote. Aur Aap ﷺ in (5 witr) ke ma-bain nahi baithte the. Balke sirf aakhri mein ek hi tasshahud baithte the*".[170]

Saat (7) Rakat:

Baaz ahadees mein witr ki 5 rakat ke alaawa 7 rakat ka zikr bhi milta hai. Abu Dawood, Nisai aur Ibne Majah mein Hazrat Abu Ayyub Ansari ؓ se marwi hadees mein to 5, 3 aur 1 rakat ka zikr hai.[171]

Jabke Nisai, Ibne Majah aur Musnad Ahmad mein Hazrat Ummul Momineen Umme Salama ؓ se marwi hai: "*Nabi ﷺ kabhi 7 aur kabhi 5 witr bhi padhte the aur in sab ke darmiyan mein salam aur kalaam se fasal nahi karte the*".[172]

Yaane paachwe'n (5) yaa saatwe'n (7) rakat ek hi salam se padhte the. Witr ki 5 aur 7 rakat ki mashruiyyat ka pataa dene waali aur bhi kai ahadees hain.[173]

Nau (9) Rakat:

Saheeh Muslim o Abu Dawood, Nisai aur Musnad Ahmad mein Hazrat Ayesha Siddiqa aur baaz deegar sahaba ؓ se aisee riwayaat bhi mazkoor hain, jin se 9 witr ki mashruiyyat ka pataa chalta hai. Chunache Hazrat Ayesha ؓ farmati hain ke "*Ham Nabi ﷺ ke liye paani aur miswaak taiyaar karke rakhte aur Aap ﷺ ko jab Allah chahta, neend*

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[165] Bukhari Ma'a Al Fath: V2 P478
[166] 1 Rakat Witr par bateera hone ka eteraaz aur uska ilmi radd Neel ul Autaar: 2/3/32-33 (Beirut Edition); Al Mahalla: 2/3/45 (Beirut Edition, tehqeeq Ahmad Shakir)
[167] Bukhari Ma'a Fathul Baari: V3 P33; Tohfatul Ahwazi: V2 P549; An Neel: 2/3/35
[168] No reference mentioned here in pdf file (Rehan)
[169] Mishkat: V1 P396 (Saheeh); An Neel: 2/3/29-30
[170] Neel ul Autaar: 2/3/36; Sharah as Sunnah: V4 P77-78; Mishkat: V1 P394
[171] Mishkat: V1 P396 (Saheeh); Neel ul Autaar: 2/3/29
[172] Neel ul Autaar: 2/3/36
[173] Anzar an Neel: 2/3/37

se bedar kar deta tha. Tab Aap ﷺ miswak karke wazu karte aur Aap ﷺ 2 rakat is tarha padhe ke unke ma-bain sirf 8th rakat ke baad tasshahud ke liye baithe".

Is qaaeda mein Aap ﷺ zikr e ilaahi aur tamheed bayan karte aur Allah se dua karte. Phir salam phere baghair hi (9th rakat ke liye) khade ho jaate aur 9th rakat padhkar Aap ﷺ qaaeda saniya (tasshahud e akheer) ke liye baithte. Is qaaeda mein phir Aap ﷺ zikr e ilaahi o tamheed e baari ta'ala ke alaawa dua karte. Phir Aap ﷺ (kuch awaaz ke saath is tarha) salam pherte ke hama'n salam sunaa dete the. Isi hadees mein aagey ye bhi mazkoor hai ke jab phir Aap ﷺ umar raseeda ho gae aur gosht kuch badh gaya to phir Aap ﷺ 7 witr padhte the.[174]

11 Rakat Witr:

Tirmizi Shareef mein Imam Tirmizi ؒ likhte hain ke Nabi e Akram ﷺ se witr ki 13, 11, 9, 7, 5, 3 aur 1 rakat marwi hain.[175]

Al-gharz jo sahab jitni rakat padhna chaahe, isey ikhteyar hai. Bukhari o Muslim ki saheeh ahadees mein marwi hai ke Aap ﷺ 11 rakat padha karte the, 13 rakat waali hadees ke baare mein Haafiz ibne Hajar waghaira shareheen ne likha hai ke unme 2 rakat wo hain jin se Aap ﷺ qiyaam ul lail ka iftetaah farmaya karte the. Yaa phir isha ki 2 sunnat hain kyou'nke wo bhi Aap ﷺ ghar jaakar hi padha karte the.[176]

Witr (Aur Tahajjud) Ki Adaaegi Ka Tareeqa:

Allama Ibne Hazam ؒ ne apni shahraa e afaaq tehqeeqi kitab *Al Mahalla* mein likha hai ke witr o tahajjud ki adaaegi ki 13 mukhtalif shakle'n hain aur unme se jis tarha bhi koi padhle, jaaez hai. Aur likha hai hamare nazdeek sabse afzal shakl ye hai:

1. Pehla Tareeqa:

   Ham pehle 2-2 karke 12 rakat padhe'n aur har 2 rakat ke baad salam pher de'n aur aakhir mein 1 rakat padhkar salam pher le'n. Jaisa ke Bukhari o Muslim aur Abu Dawood waghaira mein mazkoor hadees e Ibne Umar aur hadees e Ayesha ؓ mein hai.[177]

2. Doosra Tareeqa:

   Pehle 8 rakat is tarha padhe ke har 2 rakat ke baad salam pher de, phir 1 hi tasshahud aur ek hi salam se musalsal 5 rakat padhe, jaisa ke Saheeh Bukhari o Muslim mein mazkoor hai.[178]

3. Teesra Tareeqa:

   10 rakat 2-2 karke padhe aur har 2 rakat ke baad salam pher de aur phir 1 rakat padhle jaisa ke Bukhari o Muslim, Abu Dawood, Nisai aur Ibne Majah waghaira mein Hazrat Ayesha ؓ se hi marwi hai.[179]

4. Chautha Tareeqa:

   Pehle 8 rakat padhe aur har 2 rakat ke baad salam pher de, phir 1 witr padhle. Jaisa ke kutub e sitta mein Hazrat Abdullah bin Umar ؓ se marwi hai.[180]

5. Paachwaa'n Tareeqa:

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[174] An Neel: 2/3/27; Sharah as Sunnah: V4 P80; Al Fathur Rabbani: V4 P297-298
[175] Tirmizi Ma'a Tohfa: V2 P545 (Madani) Mustadrak Haakim: V1 P306 و قال: واصحها وتره (ص) بركعته واحدة ; Qiyaam ul Lail lil Maroozi: P88; Fathul Baari: V2 P279-280
[176] Fathul Baari: V2 P484; Al Fathul Baari: V4 P479-299
[177] Al Mahalla: 2/3/42; An Neel: 2/3/31
[178] Al Mahalla: 2/3/42; An Neel: 2/3/36; Sharah as Sunnah: 4/77-78
[179] Al Mahalla: P43; An Neel: P33
[180] Al Mahalla: P43; An Neel: P31; Sharah as Sunnah: V4 P85

8 rakat is tarha padhe ke unke darmiyan mein tasshahud ke liye naa baithe aur 8 rakat mukammal karke tasshahud e awwal yaa qaaeda oola kare, magar salam naa phere, balke tasshahud e awwal padhkar khada ho jaae aur 9th rakat mukammal kare. Phir baith kar tasshahud durood o salam aur dua ke baad salam pher de. Jaisa ke Saheeh Muslim, Abu Dawood, Nisai aur Musnad Ahmad mein Hazrat Ayesha ؓ se marwi hai.[181]

6. Chettha Tareeqa:

   6 rakat padhe, jin mein se har 2 rakat ke baad salam pher le aur phir 1 rakat padhle jaisa ke kutub e sitta mein Hazrat Ibne Umar ؓ ki hadees se pataa chalta hai.[182]

7. Saatwaa'n Tareeqa:

   7 rakat is tarha adaa kare ke 6th rakat mukammal karne se pehle tasshahud naa baithe aur 6th ke mukammal karne par tasshahud e awwal ke liye baithe aur salam phere baghair hi 7th rakat ke liye khada ho jaae aur isey mukammal karke tasshahud, durood o salam aur dua ke liye baithe aur dua se farigh hokar salam pher de, jaisa ke Abu Dawood aur Musnad Ahmad mein Hazrat Ayesha ؓ ne bayan kiya hai.[183]

8. Aathwaa'n Tareeqa:

   7 rakat is tarha padhe ke unke ma-bain tasshahud ke liye naa baithe aur jab 7 rakat padhle to phir tasshahud durood o salam aur dua ke baad salam pher de jaisa ke Nisai Shareef mein Hazrat Ayesha ؓ ne iska ye tareeqa zikr kiya hai.[184]

9. Nawwa'n Tareeqa: 4 rakat padhe aur unme se har 2 rakat ke baad salam pherde aur phir 1 rakat witr padhle. Jaisa ke kutub e sitta mein Hazrat Abdullah bin Umar ؓ se marwi hadees se pataa chalta hai.[185]

10. Daswaa'n Tareeqa: 5 rakat is tarha padhe ke unke ma-bain koi qaaeda o tasshahud naa ho aur 5th rakat mukammal karke aakhir mein tasshahud, durood o salam aur dua kare, phir salam pher de. Jaisa ke Bukhari o Muslim aur Nisai waghaira mein mazkoor hadees e Ayesha ؓ se maloom hota hai.[186]

11. Giyaarwa'n Tareeqa: 3 rakat ke baare mein hai, jo-ke kuch tafseel talab hai aur wo tafseel aagey alag unwan ke tahat zikr kar rahe hain.

12. Baarwaa'n Tareeqa: (T: As mentioned in 11)

13. Terwaa'n Tareeqa: Sirf 1 hi rakat padh kar tasshahud ke baad salam pher le'n. Jaisa ke Saheeh Muslim aur Musnad Ahmad mein Hazrat Abdullah bin Abbas aur Hazrat Abdullah bin Umar ؓ ki mushtarika riwayat mein irshad e Nabawi ﷺ hai: "*Namaz e witr raat ke aakhri hissa mein 1 rakat hai*".[187]

Yaad rahe ke ye 13 shakle'n witr o tahajjud ki mushtarika shakle'n hain aur yehi qiyaam ul lail o salat ul lail bhi kehlaati hain aur taghleeban unhe'n hi salat ul witr kaha jaata hai.[188]

Teen (3) Witr Padhne Ke Teen (3) Tareeqe

1. Pehla Tareeqa: Witr ki 3 rakat padhne ke mukhtalif tareeqe ahadees mein mazkoor hain, jin mein se pehla tareeqa ye hai ke in 3 mein se pehle 2 rakat padhkar salam pher liya jaae aur phir 1 rakat padhi jaae, jisme dua e qunoot ho.

[181] Al Mahalla: P44; An Neel: P37; Sharah as Sunnah: V4 P80
[182] Al Mahalla: P45; An Neel P31; Sharah as Sunnah: V4 P78
[183] Al Mahalla: P45; An Neel: 2/3/37; Sharah as Sunnah: V4 P80
[184] Al Mahalla: P45-46; An Neel: P37-38
[185] Al Mahalla: P146 (T: I think it should be page 46 and while typing 146 was added); An Neel: P31
[186] Al Mahalla: P46; An Neel: P36; Sharah as Sunnah: V4 P78
[187] Al Mahalla: P48; An Neel: P33
[188] Sharah as Sunnah: V4 P79

In arab mumaalik mein ziyaada-tar yehi tareeqa raaej hai, jaisa ke ramzan ul Mubarak mein baa-jamat namaz e taraweeh padhne waalo'n par makhfi nahi. Ye tareeqa khud Nabi e Akram ﷺ ke qaul o amal se saabit hai. Jaisa ke Bukhari o Muslim aur Tirmizi waghaira mein Hazrat Abdullah bin Umar ؓ se marwi hai ke "*Nabi ﷺ raat ki namaz 2-2 rakat karke padhte the aur (aakhir mein) 1 rakat witr padhte*".[189]

Isi tarha Bukhari o Muslim ki muttafiq a'alai hadees mein Hazrat Ayesha ؓ farmati hain ke Nabi ﷺ raat ko 11 rakat padhte the. Har 2 rakat ke baad salam pher dete aur (aakhir mein) 1 witr padhte. In ahadees se 3 witr ke ma-bain 2 ke baad salam pherkar fasl karne ki daleel li gai hai. Jabke Saheeh Ibne Hibban, Musnad Ahmad, Saheeh Ibn as Sakan aur Tabrani mein Hazrat Abdullah bin Umar ؓ se waazeh taur par marwi hai: "*Nabi ﷺ salam pher kar 2 aur 1 witr mein fasl kiya karte the aur salam ki awaaz hame'n sunaate the*".[190]

Ibne Abi Shaiba mein Bukhari o Muslim ki shart par poori utarne waali sanad se Hazrat Ayesha ؓ ke alfaaz you'n hain: "*Nabi ﷺ (raat ki namaz ko) 1 rakat ke saath witr karte the aur 2 rakat aur 1 rakat ke ma-bain kalaam kar lete the*".[191]

Hazrat Abdullah bin Umar ؓ bhi isi tarha 2 rakat aur phir 1 rakat alag-alag karke padha karte the, jaisa ke Saheeh Bukhari aur Muwatta Imam Maalik mein Hazrat Naafe ؓ se marwi hai ke Abdullah bin Umar ؓ: "*Wo witr ki 2 rakat aur 1 rakat ke ma-bain salam phera karte the. Hatta ke apne kisi kaam ka hukum de'n*".[192]

Isi tarha hi Sunan Saeed bin Mansoor aur Ma'ani al Asaar Tahawi mein bhi mazkoor hai aur Imam Tahawi ki riwayat mein ye alfaaz bhi hain ke Hazrat Abdullah bin Umar ؓ ne khabar di: "*Ke Nabi ﷺ aise hi karte* the".[193]

Hazrat *Ibne Umar o Hazrat Moaz bin Jabal* ؓ*, Imam Shafai, Imam Maalik, Imam Ahmad aur Imam Ishaq bin Raahwiya* ؒ *ka yehi mazhab hai*".[194]

2. Doosra aur Teesra Tareeqa:

   3 witr padhne ka doosra tareeqa ye hai ke in teeno rakat ke ma-bain salam naa phire. Balke unhe ek hi salam se padhe aur uske aagey phir 2 tareeqe hain. Ek ye ke in teeno rakat ko ek salam aur ek hi tasshahud se padhe aur doosra ye ke 1 salam magar 2 tasshahud se padhe.

   1 hi tasshahue ke saath padhne ki daleel Mustadrak Haakim mein Hazrat Ayesha ؓ se marwi hadees hai. Jisme'n hai: "*Nabi ﷺ 3 witr is tarha padhte the ke unme aakhri rakat ke siwa tasshahud ke liye baithe the*".[195]

   Ameer ul Momineen Hazrat Umar Farooq ؓ aur ahle madina ka amal isi par hai aur Haafiz Ibne Hajar ke baqaul kai salaf e ummat ne 3 rakat 1 tasshahud se padhi hain aur aagey mutaddid riwayaat bhi naqal ki hain.[196]

   Sirf 1 tasshahud se 3 witr padhne ke jawaaz ki taaeed Bukhari o Muslim ki in ahadees se bhi hoti hai, jin mein Nabi ﷺ ke 5, 7 witr ko 1 hi tasshahud se padhne ka zikr hai.[197]

   3 rakat ko 1 salam, magar 2 tasshahud se adaa karne ki daleel Allama Ibne Hazam ne Al Mahalla mein apni sanad ke saath naqal ki hai. Jo-ke Nisai Shareef, Mustadrak Haakim aur Bayhaqi mein bhi hai. Hazrat Ayesha ؓ farmati hain: "*Nabi ﷺ witr ki 2 rakat ke baad salam nahi phera karte the*".

[189] Ba-hawaala: At Tohfa: V2 P555
[190] Ba-hawaala: At Tohfa: V2 P557
[191] Al Arwa: V2 P150; Ibne Hibban: H678; Al Fath: V2 P482
[192] Bukhari Ma'a Al Fath: V2 P477; Al Arwa: V2 P149
[193] Fathul Baari: V2 P82; An Neel: 2/3/33
[194] Al Mughni: V2 P157; Sharah as Sunnah: V4 P83
[195] Al Fath ur Rabbani: V4 P294; Allah Ta'ala Tohfa (sharah): V2 P553
[196] Anzar Fathul Baari: V2 P481
[197] Mishkat: V1 P394

Ba-zaahir to ye hadees bhi 1 tasshahud o salam se 3 witr padhne waalo'n ki waazeh daleel hai, isse 2 tasshahud ka suboot kaise mil gaya?[198] *Wallahu A'alam*

Mustadrak Haakim ke alfaaz hain: "*Aap ﷺ 3 witr padhte aur sirf unke aakhir mein hi salam pherte*".[199]

Imam Ahmad ؒ ne *fasal* o *wasal* dono ko saheeh qaraar diya hai. Magar fasal ki ahadees ko *assahh o asbat o aksar* kaha hai aur ise hi ikhteyar kiya hai.[200]

Imam Shafai ؒ ka bhi yehi maslak hai, ke 2 rakat aur teesri mein tasshahud o salam se fasal karna teeno ko wasal se padhne ki nisbat afzal hai.[201]

Rakat e Witr Mein Qiraa-at:

Namaz e witr ki teeno rakat mein hi surah fateha ke baad quran e kareem ki koi choti surah yaa kisi badi surah ka koi hissa padhna hota hai aur uski paabandi to koi nahi ke kaun kaun se surah yaa kin surah ka kaunsa hissa padha jaae?

Albatta Nabi e Akram ﷺ se in rakat mein baaz surah ki qiraa-at saabit hai, agar in par amal kiya jaae to masnoon o mustahab aur ziyada sawab ka mojib hai. Chunache Abu Dawood, Nisai, Ibne Majah aur Musnad Ahmad mein Hazrat Ubai bin Ka'ab ؓ se Tirmizi o Darmi mein Hazrat Abdullah bin Abbas ؓ se aur Mustadrak Haakim mein Ummul Momineen Hazrat Ayesha ؓ se marwi hai ke Nabi e Akram ﷺ witr ki pehli rakat mein surah fateha ke baad Surah A'ala سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَ , doosri rakat mein Surah Kafiroon aur teesri rakat mein Surah Ikhlaas padha karte the.[202]

Daraqutni, Tahawi aur Mustadrak Haakim ki riwayat mein ye izaafa bhi hai ke teesri rakat mein Surah Ikhlaas ke saath hi Surah Falaq aur Surah Naas bhi padha karte the.[203]

Mua'awwuzatain[204] ke is izaafe par baaz mohaddiseen ne kalaam kiya hai. Lekin Imam Haakim ne is izaafe waali hadees ko naa sirf saheeh kaha hai, balke isko Bukhari o Muslim ki shart par poori utarne waali qaraar diya hai. Lehaza kabhi kabhi (Ma'awwuzatain) ka teesri rakat mein izaafa karna bhi jaaez hai.[205]

Musnad Ahmad o Nisai aur Ibne Majah ki riwayat mein ye izaafa bhi hai ke namaz e witr ka salam pherne ke baad Aap ﷺ 3 martaba ye zikr farmaya karte the: سُبْحَانَ الْمَلِكُ الْقُدُّوْسُ *Subhanal Malikil Quddus* "*Paak hai wo baadshah, Saaheb e Taqaddus*".[206]

Musnad Ahmad o Nisai mein ye bhi mazkoor hai ke teesri martaba ye kalimaat buland awaaz se padhte the. Musnad Ahmad mein is zikr ki ye kaifiyat bhi mazkoor hai ke Aap ﷺ aakhri lafz الْقُدُّوْسُ *Al Quddus* ko lamba khee'nch kar padhte.[207]

Daraqutni mein in alfaaz ke baad ye kehna bhi saabit hai: رَبُّ الْمَلَآئِكَةِ وَالرُّوْحِ *Rabbul Malaaikati war Roohi* "*Farishto'n aur jibraeel ka parwardigaar*".[208]

Dua e Qunoot Ka Muqam o Mahal:

Is silaila mein 2 tarha ki ahadees milti hain aur aimma o fuqaha, balke sahab ki bhi 2 hi jamate'n hain.

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[198] Tafseel ke liye dekhiye Al Mara'aah: V3 P201-202
[199] Sharah Sunnah: V4 P83-84; Al Mahalla: 2/3/48
[200] Al Fath ur Rabbani: V4 P295-303; Zaad ul Ma'ad: V1 P330
[201] Mazeed tafseel ke liye dekhiye Al Mara'aah: V3 P200
[202] Sharah as Sunnah: V4 P98-99; Neel ul Autaar: 2/3/42; Al Fath ur Rabbani: V4 P305
[203] Sharah as Sunnah: V4 P99
[204] T: Surah Falaq & Surah Naas
[205] Mazeed tafseel ke liye dekhiye At Tohfa: V2 P560-561; Sifat Salat un Nabi ﷺ lil Albani
[206] Sharah as Sunnah: V4 P198; Al Fathur Rabbani: V4 P305; An Neel: 2/3/42
[207] Al Fathur Rabbani: V4 P305 (o Sharah)
[208] Tehqeeq Zaad al Ma'ad: V1 P332 (Saheeh)

Qabl az Ruku: Ek jamat ka qaul hai ke dua e qunoot ka muqam surah fateha aur doosri surah padh chukne ke baad aur ruku jaane se pehle hai. Jabke doosro'n ka kehna hai ke ruku se faarigh hokar (*samiallahu liman hamida*) mukammal dua padhne ke baad dua e qunoot ka muqam hai. Qabl az ruku waalo'n ka istedlal mutaddid ahadees o asaar se hai.

Ahadees e Rasool ﷺ

1. Nisai o Ibne Majah ki hadees hai, jisme Hazrat Ubai bin Ka'ab رضی اللہ عنہ farmate hain: "*Nabi ﷺ ruku jaane se pehle dua e qunoot padha karte the*".[209]

2. Witr mein dua e qunoot ke mutalliq Hazrat Hasan رضی اللہ عنہ bayan karte hain: "*Mujhe Nabi e Akram ﷺ ne dua e qunoot sikhaai ke main witr adaa karte waqt jab qiraa-at se farigh ho jaau'n to isey padhu'n*".[210]

3. Hazrat Abdullah bin Masood رضی اللہ عنہ kete hain ke maine ek dafa Nabi e Akram ﷺ ke yaha'n raat basar ki, taa-ke witr mein Aap ﷺ ki dua e qunoot ka mushaaheda karu'n. To Aap ﷺ ne ruku se pehle dua farmai.[211]

4. Hazrat Abdullah bin Masood رضی اللہ عنہ ne khud mushaaheda karne ke baad apni waleda Umme Abd ko azwaaj e mutahharaat ke paas is mas-ala ki tehqeeq ke liye bheja. To unho'n ne bhi yehi farmaya ke Aap ﷺ ne witr mein ruku se pehle dua farmai.[212]

   Ye riwayat sirf bataur e taaeed pesh ki gai hai. Is liye ham iski jirah ota'adeel ko nazar andaaz karte hain.[213]

5. Hazrat Ibne Abbas رضی اللہ عنہ farmate hain ke Nabi e Akram ﷺ ne 3 witr adaa kiye aur ruku se pehle dua e qunoot farmai.[214] Ye mukhtalif fiya riwayat bataur e taaeed o istesh-haad pesh ki gai hai.

6. Aasim al Ahool kehte hain ke maine Hazrat Anas رضی اللہ عنہ se namaz mein qunoot ke mutalliq daryaaft kiya, to aapne farmay ke ruku se pehle hai. Phir maine kaha ke falaa'n shakhs aapse bayan karta hai ke ruku ke badd hai. Aap ne jawaaban kaha ke wo ghalat kehta hai. Nabi e Akram ﷺ ne ruku ke baad sirf 1 maah qunoot farmai. Ye us waqt hua, jab mushrikeen ne waada khilaafi karte hue 70 qurra ko Shaheed kar diya tha, to Aap ﷺ ne ruku ke baad sirf 1 maah in par baddua farmai.[215]

   Is riwayat se ye nateeja nikalta hai ke hangaami halaat ke pesh e nazar jo dua ki jaae, wo ruku ke baad hai aur Hazrat Anas رضی اللہ عنہ ne jis qunoot ko ruku se pehle bayan kiya. Wo hangaami halaat ke pesh e nazar nahi, balke wo qunoot e wirt hai. Kyou'nke jo qunoot hangaami halaat ke pesh e nazar nahi, balke aam halaat mein maangi jaati hai, wo sirf qunoot e witr hai.[216]

   In riwayaat ke shawaahid ka taqaaza hai ke namaz e witr mein qunoot, ruku se pehle honi chaahiye.

   Hazrat Abdullah bin Masood رضی اللہ عنہ aur baaz deegar sahaba رضی اللہ عنہم se bhi qunoot e witr qabl az ruku saabit hai.

Asaar e Sahaba رضی اللہ عنہم:

Ibnul Munzir ne sahaba mein se Hazrat Ibne Umar, Ali, Ibne Masood, Abu Musa Asha'ari, Anas bin Maalik, Baraa bin Aazib, Ibne Abbas رضی اللہ عنہم aur Umar bin Abdul Aziz, Ubaidah, Hameed at Taweel aur Ibne Abi Laila رحمہم اللہ ke baare mein likha hai ke ye sab ruku se qabl qunoot padhne ke qaael the.[217]

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[209] Al Arwa: V2 P167 (Saheeh); An Neel: 2/3/44 (Hasan); Zaad al Ma'ad: V1 P334; Ibne Majah: H1182; Daraqutni: V2 P31; Bayhaqi: V3 P41
[210] Kitab ut Tauheed laa Ibne Mandah: V2 P91
[211] Daraqutni: V2 P32
[212] Musannaf Ibne Abi Shaiba: V2 P303
[213] Nasbur Raaya: V2 P142; Al Jauhar an Naqee: V3 P41
[214] Bayhaqi: V3 P41
[215] Bukhari
[216] Arwa al Ghaleel: V3 P161
[217] Al Jauhar an Naqee: V3 P41

In riwayaat ke alaawa kuch asaar e sahaba ﷺ aur bhi hain, jin se maloom hota hai ke witr mein dua e qunoot ruku se pehle padhi jaati thi.

1. Aswad bin Yazeed bayan karte hain: "*Hazrat Ibne Umar ﷺ ne witr mein ruku se pehle dua e qunoot farmai*".[218]
2. Hazrat Abdullah bin Masood ﷺ ke mutalliq raawi bayan karta hai: "*Abdullah bin Masood ﷺ har raat ruku se pehle dua e qunoot karte the*".[219]

   Abu Bakar bin Abi Shaiba is riwayat ke baad farmate hain: "*yehi baat hamare nazdeek motabar hai*".[220]
3. Hazrat Alqama bayan karte hain: "H*azrat Abdullah bin Masood ﷺ aur Nabi e Akram ﷺ ke deegar Sahaba Ikram ﷺ witr mein ruku se pehle dua e qunoot karte the*".[221]

   Imam Abu Hanifa, Sufiyan Soori, Ibnul Mubaarak aur Ishaq bin Rahwiya ﷺ ka yehi mazhab (dua e qunoot qabl az ruku) hai.

Dua e Qunoot Baad az Rukoo:

Baad az rukoo dua e qunoot bhi saabit hai, Imam Bukhari ﷺ ne apni saheeh mein ye baab bandha hai *Baabul Qunoot Qabl ar Ruku o Ba'adahu* yaane ruku se pehle aur ruku ke baad dua e qunoot ka bayan.

Is baat ke tahat 4 hadeese'n zikr ki hain, jin se dua e qunoot ke dono jagah rawaa hone par istedlal kiya gaya hai. Qunoot e naazela jo ijtemaai masaaeb ke waqt duae'n ki jaati hain, unme to Saheeh Bukhari o Muslim samet tamaam kutub e hadees mein ruku ke baad dua e qunoot saabit hai.[222]

1. Mustadrak Haakim aur Bayhaqi mein Hazrat Hasan bin Ali ﷺ ki riwayat hai. Jisme witr mein bhi qunoot ke baad az ruku hone ka zikr hai. Chunache Hazrat Hasan ﷺ farmate hain: "*Nabi ﷺ ne mujhe witr mein maangi jaane waali dua e qunoot sikhlaai, jo maine us waqt kiya karoo'n jab main (ruku se) sar uthaau'n aur (is rakat ke) sajdo'n ke siwaa kuch baaqi naa bachaa ho*".[223]
   a. Is riwayat ke mutalliq mohaadis e shaheer Hazrat Maulana Obaidullah Rahmani ﷺ farmate hain: "M*ujhe haakim ki mazkoora riwayat ke ye alfaaz tasleem karne mein taamul hai*".[224]
   b. Isi tarha Mohaddi ul A'asr Allama Nasiruddin Albani ﷺ is riwayat ke mutalliq likhte hain: "Mazkoora *riwayat ke ye alfaaz suboot ke lehaaz se mahel e nazar hain*".[225]
   c. Haafiz ibne Hajar ﷺ likhte hain ke maine Haafiz Abu Bakar bin Hussain al Asfahani ki Mustakhraj lil Haakim ka doosra juz khud padha hai. Waha'n ye riwayat is sanad ke saath maujood hai, lekin alfaaz is riwayat ke bar-aks hain. Waha'n maujood alfaaz ye hain: "H*azrat Hasan ﷺ kehte hain ke main dua e qunoot e witr mein ruku se pehle padhu'n*".[226]
   d. Haafiz Ibne Manda ne is sanad ke saath is riwayat ko bayan kiya hai, jiske alfaaz ye hain: "M*ain ye dua us waqt padhu'n, jab qiraa-at se farigh ho jaau'n*".[227]

[218] Tehqeeq Zaad ul Ma-a'ad: V1 P332 (Saheeh)
[219] Musannaf Ibne Abi Shaiba: V2 P306
[220] Hawaala Mazkoora
[221] Musannaf Ibne Abi Shaiba: V2 P302
[222] Al Arwa: V2 P160-164
[223] Haakim: V3 P172; Bayhaqi: V3 P38-39; Al Arwa: V2 P168-169
[224] Mara'ah al Mafateeh: V3 P213
[225] Arwa al Ghaleel: V2 P177
[226] At Talkhees al Habeer: V2 P249
[227] Kitab ut Tauheed laa Ibne Manda: V2 P191

e. Khud Nabi Akram ﷺ ka mamool aur Abdullah bin Umro, Abdullah bin Masood aur deegar sahaba ikraam رضی اللہ عنہم ka amal bhi is riwayat ke khilaf hai. In tamaam riwayaat o asaar ka hawaala pehle diya jaa chuka hai.

f. Imam Bayhaqi ne bhi is riwayat ko Mustadrak Haakim ki riwayat ke mutabiq naqal kiya hai.[228]

Lekin shafai maslak hone ke bawajood mahell e qunoot ki ta'ayyun mein is riwayat par etemaad nahi kiya, balke qunoot e nazela ka sahara liya hai. Farmate hain: "H*am namaz e fajr mein qunoot ke mutalliq qaabil e etemaad riwayat pehle naqal kar aae hain, ke ye dua e qunoot ruku ke baad hai aur qunoot e witr ko isi namaz e fajr ki qunoot par qiyaas kiya jaaega*".[229]

In wujuhaat ki binaa par Mustadrak Haakim ke mazkoora alfaaz mahel-e-nazar theherte hain, isi liye unhe'n ghair mehfooz qaraar diya gaya hai.

Imam Bayhaqi farmate hain: "*ye saheeh hai ke Nabi ﷺ ne ruku se qabl bhi dua e qunoot padhi hai, lekin ruku ke baad dua e qunoot bayan karne waali ahadees ke raawi ziyaada tadaad mein aur haafeza ke etebaar se bhi ziyaada hain. Lehaza ye oola hai aur mashoor o aksar riwayaat mein Khulafa e Rashideen رضی اللہ عنہم ka amal bhi baad az ruku dua e qunoot ka hi tha*".[230]

Allama Iraqi likhte hain ke dua e qunoot ke baad az ruku oola hone ko Khulafa e Rashideen رضی اللہ عنہم ke فعل fe'l se bhi taqwiyat milti hai. Aur in ahadees se bhi, jin mein fajr mein ruku ke baad dua e qunoot manqool hui hai.

2. Imam Maroozi ne Qiyaam ul Lail mein Hazrat Anas ki riwayat bayan ki hai, jisme hai: "*Nabi ﷺ ruku ke baad dua e qunoon padha karte the. Isi tarha hi Hazrat Abu Bakar o Umar ke ahed e khilafat mein wo padhte the aur Jab Hazrat Usman ka daur e khilafat aaya to unho'n ne ruku se pehle qunoot padhna shuru kar diya, taa-ke log mil jaae'n* رضی اللہ عنہم".[231]

Is riwayat mein witr ke mutalliq dua e qunoot ki tashreeh nahi hai.

Ye riwayat taqreeban 7 turq se marwi hai. Beshtar turq mein *Salaatul Fajri, Salaatus Subha* ke alfaaz hain, jiska matlab ye hai ke namaz e fajr se mutalliq hai. Chunache Ibne Majah mein bhi hai: "*Aap رضی اللہ عنہ se namaz e fajr mein qunoot ke mutalliq sawal hua. To Aap رضی اللہ عنہ ne mazkoora jawab diya*".[232]

Mutaddid Aara:

Al-gharz qunoot e witr ke mutalliq ulama e hadees ki mundarja zail aara hain:

a. Ghair hangaami (jaise witr ki) dua ke mutalliq hafiz ibne Hajar رحمہ اللہ likhte hain: "Q*unoot e witr ke mutalliq Nabi e Akram ﷺ se saheeh taur par yehi saabit hai ke ruku se pehle hai. Albatta Sahaba Ikraam رضی اللہ عنہم ka amal isse kuch mukhtalif hai. Bazaahir ye maloom hota hai ke is qism ka ikhtelaf apne andar jawaaz ka pehlu rakhta hai, yaane ruku se pehle aur ruku ke baad dono tarha jaaez hai*".[233]

b. Allama Abdur Rahman Mubarakpuri رحمہ اللہ likhte hain: "W*itr mein qunoot, ruku se pehle aur baad dono tarha jaaez hai. Mere nazdeek behtar ye hai ke ruku ke baad ki jaae*".[234]

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[228] Bayhaqi: V3 P39
[229] Bayhaqi: V3 P39
[230] Tehqeeq Zaad ul Ma'ad: V1 P256; Tohfatul Ahwazi: V2 P566
[231] Tohfatul Ahwazi: V2 P566; Neel ul Autaar: V2 P45 (Al Iraqi ne iski sanad ko jaiyyad kaha)
[232] Ibne Majah: H1183
[233] Fathul Baari: V2 P491
[234] Tohfatul Ahwazi: V1 P243

c. Allama Obaidullah Rahmani ؒ famrate hain: "*qunoot e witr se pehle aur baad dono tarha jaaez hai. Albatta mere nazdeek behtar ye hai ke ruku se pehle ki jaae. Kyou'nke uske mutalliq ba-kasrat ahadees manqool hain*".[235]

d. Mohaddis ul A'asr Shaikh Muhammad Nasiruddin Albani ؒ likhte hain: "N*abi e Akram ﷺ jab kabhi witr mein dua karte to ruku se pehle iska ehtemaam karte*".[236] Mazeed likhte hain: "H*aasil kalaam ye hai ke Sahaba Ikraam ؓ se paaya suboot ke saath jo saheeh baat manqool hai, wo ye ke witr mein dua e qunoot ruku se pehle ho*".[237]

Haa'n a, agar witr ki dua ko hangaami halaat ke pesh e nazar qunoot e naazela ki shakal dedi jaae, to ruku ke baad jawaz ki gunjaaesh hai. Kyou'nke aisa karna Sahaba Ikraam ؓ se saabit hai.

Mukhtasar ye ke ruku se pehle aur ruku ke baad dono jagho'n mein se jaha'n bhi koi dua e qunoot karle, jaaez hai. Albatta qabl az ruku oola hai. Kyou'nke Haafiz Ibne Hajar Asqalaani Fathul Baari mein likhte hain ke "H*azrat Anas ؓ se mahell e qunoot ke baare mein jitni riwayaat aai hain, unke majmua se maloom hota hai ke qunoot e naazela to bila-ikhtelaf ruku ke baad hai aur baghair haajat o zaroorat ke jo aam dua e qunoot (witro'n mein) hai wo ruku se pehle hi saheeh hai. Agarche sahaba ؓ ka is silsila mein ikhtelaf hai*".[238]

Is mauzoo ki mazeed tafseel haft roza Al Etesaam mein Abu Muhammad Haafiz Abdul Sattar Hammad ke mazmoon mein bhi dekhi jaa sakti hai.[239]

Namaz e Fajr Mein Qunoot:

Kya namaz e witr ke siwa doosri kisi namaz, masalan Fajr mein bila-wajah o bilaa sabab saara saal musalsal qunoot padhi jaa sakti hai?

Is mas-ala mein Imam Shafai o Imam Maalik ؒ ka maslak mashruiyyat ka hai. Jabke Imam Ahmad o Imam Abu Hanifa ؒ isey ghair mashroo kehte hain aur inka kehna hai ke witro'n ke siwa dua e qunoot sirf ijtemaai masaaeb ke saath khaas hai, jisey qunoot e naazela kaha jaata hai.

Tarifain ke dalaale zikr karne ke baad Allama Obaidullah Rahmani *Shaareh Mishkat* likhte hain ke "*mere nazdeek raajeh maslak Imam Abu Hanifa o Imam Ahmad ؒ ka hai. Kyou'nke witro'n ke siwa kisi namaz mein musalsal qunoot karna kisi bhi marfoo o saheeh hadees se saabit nahi*".[240]

Fajr mein qunoot par dawaam bidat hai, jaisa ke Musnad Ahmad, Tirmizi, Nisai, Ibne Majah, Tahawi, Ibne Abi Shaiba, Tayaalsi aur Bayhaqi mein ahdees e Maalik Asha'ajee mein hai.[241]

Dua e Qunoot Ka Tareeqa:

1) Ek marfoo magar zaeef hadees aur baaz asaar e sahaba ؓ se ye maloom hota hai ke qiraa-at mukammal karne ke baad *Allahu Akbar* kehte hue apne dono hatho'n ko uthaaya jaae. Albatta *Allahu Akbar* kehne waali hadees naa-qaabil e hujjat hai.

   Aur raful yadain ke baare mein mahez asaar e sahaba ؓ hain, jinhe'n Imam Ibne Abi Shaiba ne *Musannaf* mein riwayat kiya hai.

[235] Mara'ah al Mafateeh: V3 P214
[236] Sifat Salat: P179 (latest edition)
[237] Arwa al Ghaleel: V2 P162
[238] Fathul Baari: V2 P491
[239] Haft Roza Al Etesaam: Jild44, Shumaara 5, baabat 25th Rajab 1412h ba-mutaabiq 31st Jan 1992
[240] Al Mara'aah: V3 P220
[241] Al Arwa: V2 P182 (Saheeh); Al Mara'aah: V3 P223

Nabi ﷺ se marwi hadees koi nahi, lehaza behtar yehi hai ke takbeer kahe baghair qiraa-at khatam karke qiyaam ki hi haalat mein dua e qunoot ki jaae.

2) Is raful yadain ki ta'ayyun mein phir 2 ehtemaal hain, ke raful yadain karke unhe'n phir se bandh liya jaae yaa unhe'n is tarha phaelaaya jaae jaise dua maangne ke liye hatho'n ko uthaaya jaata hai. Ahnaaf ke nazdeek isse muraad raful yadain karke dono hatho'n ko bandh lena hai aur doosro'n ke nazdeek dua maangne ki tarha hatho'n ko phaelaana hai, kyou'nke qunoot bhi to dua hi hai.[242]

- Dua e Qunoot se faarigh hokar apne dono hatho'n ko mu'n par pherne waali Abu Dawood, Ibne Majah, Tabrani Kabeer aur Qiyaam ul Lail lil Maroozi ki riwayat e Ibne Abbas رضی اللہ عنہ aur Tirmizi ki riwayat Umar رضی اللہ عنہ zaeef hain.[243]

  Lehaaza witro'n ki dua se farigh hokar apne hatho'n ko mu'n par pherna ghair mashroo hai.

Masnoon Dua e Qunoot:

Mutlaq dua e qunoot ke baare mein to ba-kasrat saheeh ahadees maujood hain, jin se qunoot e naazela ka naa sirf fajr, balke namaz e panjgaana mein hi padhna saabit hai. Lekin wo sirf ijtemaai qism ke masaaeb ke mauqa par aur khaas witr ki namaz mein maangi jaane waali dua e qunoot bhi Sunan e Arba, Musnad Ahmad, Ibne Hibban, Daarmi, Bayhaqi, Ibne Khuzaima aur Mustadrak Haakim mein mazkoor hai. Hazrat Hasan bin Ali رضی اللہ عنہ farmate hain: "*Rasool Allah ﷺ ne mujhe kuch kalimaat par mushtamil dua sikhlaai, taa-ke main isey witr mein padha karu'n*".

Isse aagey is dua ke kalimat zikr kiye jo ye hain.

اللّٰهُمَّ اهْدِنِيْ فِيْمَنْ هَدَيْتَ، وَعَافِنِيْ فِيمَنْ عَافَيْتَ، وَتَوَلَّنِيْ فِيْمَنْ تَوَلَّيْتَ، وَبَارِكْ لِيْ فِيْمَا أَعْطَيْتَ، وَقِنِيْ شَرَّ مَا قَضَيْتَ؛ فَإِنَّكَ تَقْضِيْ وَلَا يُقْضٰى عَلَيْكَ، إِنَّهُ لَا يَذِلُّ مَنْ وَّالَيْتَ،(وَلَا يَعِزُّ مَنْ عَادَيْتَ) تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

Aye Allah Mujhe Hidaayat Yaafta Logo'n Ki Tarha Hidaayat De Aur Jin ko Toone Aafiyat Bakhshi Hai, Inhi Ki Tarha Mujhe Bhi Aafiya Ataa Kar Aur Mujhe Apne Dosto'n Ki Tarha Apna Dost Banaale Aur Jo Kuch Toone Mujhe Ataa Farmaya Hai, Isme Barkat Daal De Aur Jis Sharr o Buraai Ka Toone Faisla Farmaya Hai, Isse Mujhe Mehfooz Rakh. Yaqeenan Toohi Faisla Saadir Farmata Hai, Tere Khilaf Faisla Saadir Nahi Kiya Jaa Sakta Aur Jiska Tu Waali Banaa Wo Kabhi Zaleel o Khuwaar Nahi Ho Sakta Aur Wo Shakhs Moazziz Nahi Ho Sakta, Jisey Tu Dushman Kae. Aye Hamare Parwardigaar Tu Badaa Hi Barkat Waala Aur Buland o Baala Hai. [244]

Ye alfaaz Abu Dawood o Bayhaqi mein hain.

Nisai ke aakhri mein ye alfaaz hain: وَصَلَّى اللهُ عَلَى النَّبِيِّ مُحَمَّدٍ *Aur Hazrat Muhammad ﷺ Par Durood Bhej.*[245]

Ahle tehqeeq ke nazdeek ye aakhri jumla saheeh sanad se marfooan saabit nahi, albatta Hazrat Ubai bin Ka'ab aur Moaz Ansari رضی اللہ عنہما se ye saabit hai ke ahed e farooqi mein log dua e qunoot ke aakhri mein padhte the, lehaza mashroo hai.[246]

Ye segha us waqt ke liye hai, jab namazi munfarid ho aur agar wo logo'n ko imamat karwaa raha ho to isey chaahiye ke jamaa ke seghe istemal kare. Masalan اللّٰهُمَّ اهْدِنِيْ فِيْمَنْ هَدَيْتَ ke bajaae اللّٰهُمَّ اهْدِنَا فِيْمَنْ هَدَيْتَ is tarha وَعَافِنَا فِيمَنْ عَافَيْتَ، وَتَوَلَّنَا فِيْمَنْ تَوَلَّيْتَ، وَبَارِكْ لَنَا فِيْمَا أَعْطَيْتَ، وَقِنَا شَرَّ مَا قَضَيْتَ aur uske aagey wohi kalimaat hain, jo pehle seeghe mein guzre hain.[247]

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244 Al Fathur Rabbani: V4 P311; Arwa al Ghaleel: V2 P172 (*Nastaghfiruka wa natoobu ilaik* ke kalimaat hadees se saabit nahi hain)

245 Sunan Nisai: (Sharah Suyuti o Hashiya Sindhi): 2/3/248 (Darul Fikr, Beirut edition)

246 Zaad ul Ma'ad: V1 P33; Arwa al Ghaleel: V2 P170-176; Al Fathur Rabbani: V4 P311; Sifat Salat un Nabi ﷺ: P107

247 Al Arwa: V2 P172

Ye dua kitni pyaari hai ke banda apne Khaliq o Maalik se mukhaatib hokar dast e dua daraaz kiye hue kehte hai: Aye Allah! Hame'n hidaayat naseeb farma, min-jumla un logo'n ke jinhe'n toone hidayat di aur hame'n aafiyat ataa farma, min-jumla un logo'n ke jinhe'n toone aafiyat ataa farmai aur hamara wali o kaarsaaz ban, minjumla un logo'n ke jinka tu wali o kaarsaaz bana. Toone hame'n jo nemate'n ataa kar rakhi hain, unme barkat ataa kar aur hame'n apne faisla ke sharr se mehfooz rakh. Is liye ke toohi faisla karta hai aur tere muqable mein koi doosra faisla nahi kar sakta hai. Jiska tu kaarsaaz ban gaya, wo kabhi zaleel nahi hota aur jiska tu dushman ho gaya isey koi izzat nahi de sakta. Aye hamare Rab, tu barkat waala aur buzurg o bartar hai aur Allah apne nabi par durood or salam bheje.

Is dua e qunoot ke baare mein Imam Tirmizi ne zoaf ka isharad dene ke baad likha hai ke "*dua e qunoot ke mutalliq Nabi ﷺ se isse qawee koi doosri hadees saabit nahi hai*".[248]

Allama Ibne Hazam ؒ farmate hain: "Y*e hadees bhi agarche unme se nahi jo qaabil e hujjat ho'n. Magar is silsila mein iske siwa Nabi ﷺ se doosri koi hadees saabit nahi" aur baqaul Ibne Hambal ke "Hadees chaahe zaeef hi kyou'n naa ho, phir bhi wo hame'n kisi ki zaati raae se ziyaada mehboob hai"*.[249]

Ibne Abi Shaiba aur Bayhaqi mein Hazrat Umar o Ali ؓ ki taraf mansoob dua e qunoot *Allahumma Inna Nastaeenuka wa Nastaghfiruka*…hai. Lekin ye dua e qunoot e fajr hai, naake qunoot e witr, jaisa ke Bayhaqi o Ibne Abi Shaiba ki riwayaat mein saraahat maujood hai.[250]

Albatta Ibne Abi Shaiba o Daraqutni ki Hazrat Ibne Masood ؓ waali riwayat mein isey Nabi ﷺ ki taraf mansoob kiya gaya hai. Aur Imam Nawavi ؒ likhte hain ke in dono duao'n ko ek saath padhna mushtaba hai. Aur ek saath padhne ki shakal mein pehle *Allahummah Dinaa Fee-man Hadaieet* aur phir *Allahumma Inna Nastaeenuka wa Nastaghfiruka* padhe. Aur agar sirf ek dua par iktefa karna ho to phir sirf pehli par kare. Jabke ye baat mahel-e-nazar hai. Namaz e witr mein sirf *Allahummah Dinaa Fee-man Hadaieet* waali dua hi karni chaahiye.[251]

Ek Wazaahat:

Nabi ﷺ witr mein dua e qunoot par hameshgi nahi kiya karte the, balke kabhi kabhi dua karte the aur is baat ki daleel ye hai ke Aap ﷺ se witr ki riwayaat bayan karne waale sahaba ؓ ne dua naqal nahi ki. Sirf Hazrat Ubai bin Ka'ab ؓ ne naqal ki hai. Agar Aap ﷺ hamesha dua kiya karte hote to sabhi ruwaat dua ka zikr karte. Aur ye is baat ki bhi daleel hai ke witr mein dua karna wajib nahi aur yehi jamhoor ahle ilm ka mazhab hai. Ulama e ahnaaf mein se maroof mohaqqiah Ibnul Hammam ne Fathul Qadeer[252] mein qaul e wujoob ke zoaf ka eteraaf kiya hai.[253]

Fazaael e Tahajjud Quran o Sunnat Ki Raushni Mein:

Qiyaam ul Lail yaa Namaz e Tahajjud ka hukum quran e kareem mein bhi hai. Allah Ta'ala ne apne Nabi ﷺ ko hukum dete hue farmaya:

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

Aur Raat Ko Tahajjud Padho, Ye Aap ﷺ Ke Liye nafil Hai. Baeed Nahi Ke Tumhara Rabb Tumhe'n Muqam e Mahmood Par Faaez Karde. [254]

Yaha'n hukum to sirf Nabi ﷺ ko diya gaya hai, magar aam musalma bhi isme daakhil hain. Kyou'nke unse Aap ﷺ ki iqteda matloob hai.

Surah Zariyaat mein tahajjud guzaar logo'n ke ausaaf aur unhe milne waali nemato'n ka zikr karte hue farmaya:

[248] Tirmizi Ma'a At Tohfa: V2 P564
[249] Al Mahalla laa Ibne Hazam
[250] Arwa al Ghaleel: V2 P170-172
[251]
[252] V1 P369-370 (Ahya ut Thuaat, Beirut edition)
[253]
[254] Surah Isra: 79

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ آخِذِينَ مَا آتَاهُمْ رَبُّهُمْ ۚ إِنَّهُمْ كَانُوا قَبْلَ ذَٰلِكَ مُحْسِنِينَ كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ

Beshak Allah Se Darne Waale Muttaqi Log Baagho'n Aur Chashmo'n Mein Ho'nge. Waha'n Un Nemato'n Ko Paae'nge Jo Unka Rabb Unhe'n Dega. Beshak Wo Usse Pehle Nekukaar The. Wo Raato'n Ko Bohot Kam Sotey The Aur Ba-waqt e Saher Wo Allah Ta'ala Se Bakhshish Talab Kiya Karte The. [255]

Surah Furqan mein unki taareef bayan karte aur unhe'n abraar mein shumaar karte hue farmaya:

وَعِبَادُ الرَّحْمَٰنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا

Aur Allah Ke Bande Wo Hain, Jo Zameen Par Narmi Se Chalte Hain. Aur Jab Jaahil Qism Ke Log Unke Mu'n Aae'n To Unhe'n Salam Kehte Hue Apni Raah Lete Hain, Jo Apne Rabb Ke Huzoor Sajde Aur Qiyaam Mein Raate'n Guzaarte Hain. [256]

Shab zinda-daar o tahajjud guzaar logo'n ke imaan ki shahadat dete hue Surah Sajda mein farmaya:

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ

Hamaari Ayaat Par To Wo Log Imaan Laate Hain, Jinhe'n Ye Ayaat Sunaakar Jab Naseehat Ki Jaati Hai To Sajde Mein Gir Padte Hain Aur Apne Rabb Ki Hamd Ke Saath Uski Tasbeeh Karte Hain Aur Takabbur Nahi Karte. Unke Pehlu Bistaro'n Se Alag Rehte Hain. Wo Apne Rabb Ko (uske azaab se) Darte Hue Aur (iski Nemato'n Aur Rehmato'n ki) Ummeed Karte Hue Pukaarte Hain Aur Jo Rizq Hamne Unhe'n De Rakha Hai, Usme Se Kharch Karte Hain, Koi Nahi Jaanta Ke Aankho'n Ko Thandak Poh'nchane Waali Kitni nemate'n Unke Liye Chupaa Kar Rakhi Hui Hain, Jo Unke Nek Amaal Ka Badla Ho'ngi. [257]

Aagey tahajjud guzaaro'n aur ghaflat sheaaro'n ke ma-bain muwazna karte hue irshad farmaya:

أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

Bhalaa Jo Shakhs Raat Ki Ghadiyo'n Mein Ibaadat Mein Lagaa Hai, Kabhi Sajda Kar Raha Hai Aur Kabhi (namaz mein) Khadaa Hai. Aakhirat Se Darta Hai Aur Apne Maalik Ki Rehmat Ki Ummeed Bhi Rakhta Hai (aise shakhs ki rawish behtar hai, yaa uski jo uske bar-aks Aye Paeghambar!) Keh Deejiye Ke Kya Jaanne Waale Aur Naa Jaanne Waale (dono) Baraabar ho Sakte Hain? Naseehat Sirf Wohi Maante Hain, Jo Saaheb e Aqal (o imaan) Hain. [258]

Ahadees Ki Raushni Mein:

Quran e Kareem ke in sab muqamaat par namaz e tahajjud (qiyaam ul lail) ki fazeelat bayan hui hai, jabke Saheeh Muslim aur Sunan e Arba o Musnad Ahmad mein Nabi ﷺ se poocha gaya ke farz ke baad kaunsi namaz sabse afzal hai? to Aap ﷺ ne irshad farmaya: "*Adhi raat ke baad ki namaz (yaane tahajjud)*".[259]

Tirmizi, Ibne Hibban, Musnad Ahmad aur Mustadrak Haakim mein Hazrat Abu Huraira ؓ ke poochne par unhe'n dukhool e Jannat ka zariye bataate hue irshad farmaya: "*Har kas o naa-kas musalman ko salam kaho, ghareebo'n*

[255] Surah Zariyaat: 15-16-17-18
[256] Surah Furqan: 63-64
[257] Surah Sajda: 15-16-17
[258] Surah Zumar: 9
[259] Al Fath ur Rabbani: V4 P232

ko khana khilaao, silaa rehmi karo aur raato'n ko uth uth kar us waqt namaz padho, jabke log soe hue ho'n. Is tarha tum araam se Jannat mein dakhil ho jaaoge".[260]

Bukhari o Muslim mein Hazrat Ayesha ﵂ aur Hazrat Mughaira bin ﵁ se marwi riwayaat mein hai ke Nabi ﷺ raato'n ko itna taweel qiyaam farmate, ke Aap ﷺ ke pao'n soojh jaate. Aap ﷺ se arz kiya gaya ke Aap ﷺ ko to Allah Ta'ala ne agle pichle tamaam gunah bakhsh diye hue hain. Phir ye mashaqqat kyou'n to Aap ﷺ ne jawab diya: "*Kya main apne parwardigaar ka shukar-guzaar banda naa banoo'n?*".[261]

Nabi ﷺ agar raat ko tahajjud naa padh sakte to subha ke waqt 12 rakat padh lete the. Aur doosro'n ke liye bhi yehi hukum farmaya.[262]

Masaael e witr ke zimn mein mukhtasaran ye baat guzar chuki hai ke Nabi e Akram ﷺ se 1 se lekar 13 rakat tak jo namaz saabit hai, isey qiyaam ul lail, salaat ul lail aur namaz e tahajjud bhi kaha gaya hai. Aur witro'n ki is mein shamooliyat ki wajah se poori namaz hi witr kehlaati hai.

Waqt o Rakat e Tahajjud:

Namaz e tahajjud ka koi waqt e muayyan nahi, balke isha ke baad se tuloo e fajr ke ma-bain kisi bhi waqt ye padhi jaa sakti hai. Is silsila mein Nabi e Akram ﷺ ka mamool ye tha ke Aap ﷺ ne raat ke sab mukhtalif sabhi hisso'n mein ye namaz adaa farmai. Jaisa ke Saheeh Bukhari mein Hazrat Anas ﵁ se marwi hai: "*Raat ke jis hissa mein tum chaho, Nabi ﷺ ko namaz padhte dekh sakte ho aur jis hissa mein chaho, Aap ﷺ ko soe hue dekh sakte ho*".[263]

Bukhari mein hi Hazrat Ayesha ﵂ Aap ﷺ ke tahajjud ka waqt bataate hue farmati hain: "*Raat ke jis hisse mein tum chaho Nabi ﷺ ko namaz padhte dekh sakte ho aur jis hissa mein chaho, Aap ﷺ ko soe hue dekh sakte ho*".[264]

Fathul Baari mein Haafiz ibne Hajar ne 2 mukhtalif qaul naqal kiye hain. Kisi ne murgh ki awaaz nisf shab aur kisi ne aakhri tihaai raat mein zikr ki hai.[265]

Al-gharz Aap ﷺ apni asaani ke lehaaz se jab namaz padhna chahte, padh lete. Lekin afzal ye hai ke aakhri tihaai mein tahajjud padhi jaae. Kyou'nke kutub e sitta ki tamaam hi kutub mein irshad e Nabawi ﷺ hai: "*Jab raat ka tihaai hissa baaqi reh jaata hai to hamara buzurg o bar-tar parwardigaar asmaani duniya (yaane pehle asmaan) par utarta hai. Aur kehta hai, Hai koi mujhse dua karne waala ke main iski dua qubool karoo'n? Hai koi sawal karne waala ke main iska sawal poora karu'n? Hai koi bakhshish chahne waala, ke main isey bakhsh doo'n?*".[266]

Jabke Nisai, Ibne Khuzaima aur Mustadrak Haakim mein irshad e Nabawi ﷺ hai ke "*raat ke aakhri hissa mein banda apne Rabb ke sabse ziyaada qareeb hota hai*".[267]

Bukhari o Muslim, Abu Dawood, Nisai aur Ibne Majah mein irshad e Nabawi ﷺ hai: "*Allah Ta'ala ko sabse ziyada mehboob namaz Hazrat Dawood ﵇ ki namaz hai*".

Aagey unki namaz ki kaifiyat aur waqt bataate hue farmaya: "*Wo raat ka nisf hissa sote aur tihaai raat namaz padhte the aur phir raat ka chettha hissa sote the*".[268]

[260] Hawaala Saabeqa: P234
[261] Al Fath ur Rabbani: V4 P232
[262] Neel ul Autaar: 2/3/49
[263] Bukhari Ma'a Al Fath: V3 P22
[264] Bukhari Ma'a Al Fath: V3 P16
[265] Fathul Baari: V3 P17
[266] Tawaah al Jaamea; Fiqh as Sunnah by Syed Sabiq: V1 P203
[267] Hawaala Saabeqa
[268] Bukhari Ma'a Al Fath: V3 P16; Fiqh as Sunnah: V1 P204

Tahajjud ke waqt ki tarha hi iski rakat ki tadaad mein bhi koi hadd muaiyyan nahi, albatta afzal ye hai ke 11 rakat ki pabandi kare. Kyou'nke Saheeh Bukhari o Muslim mein Hazrat Ayesha ﵂ se marwi hai: "*Nabi e Akram ﷺ ramzan yaa kisi doosre mahine mein 11 rakat se ziyaada nahi padha karte the*".[269]

In 11 rakat mein hi 3 witr bhi shamil hote, jaisa ke isi hadees mein ثُمَّ يُصَلِّيْ ثَلَاثًا *summa yousalli salaasan* se pataa chalta hai ke ye Aap ﷺ ke aam mamool ki baat hai. Warna Saheeh Bukhari mein khud Hazrat Ayesha ﵂ se hi kam-o-besh rakat bhi saabit hain. *Baab Kaifa Kaana Salaatun Nabi ﷺ Wa-kam Kaanan Nabiyyu ﷺ Yusalli Minal Lail* mein 13, 11, 9, 7 rakat ka zikr bhi maujood hai.

Namaz e Tahajjud ke adaab bayan karte hue baaz log itna tashaddud se kaam lete hain ke aadmi dar jaata hai. Kaha jaata hai ke jo aadmi tahajjud shuru kare, isey phir chodna hargiz nahi chaahiye, balke wo bila-naagha musalsal padhta rahe, warna ye aur wo hoga. Halaa'nke aisee koi baat nahi, apni gunjaaesh aur taufeeq ke mutabiq amal kiya jaa sakta hai. Albatta afzal ye hai ke koi bhi nek kaam shuru kare'n to phir ispar kaar-band rahe'n. Kyou'nke Nabi ﷺ ki aadat e mubaarak yehi thi ke Aap ﷺ jab kisi kaam ko shuru karte to iski pabandi farmate aur Allah Ta'ala ke yaha'n kisi amal ke mehboob hone ki bhi yehi alaamat bataai: "*Ke wo daaemi ho, chaahe thoda saa hi kyou'n naa ho*".[270]

Lehaza hameshgi ki koshish honi chaahiye, warna jis qadar bhi mumkin ho, ghaneemat hai.

[269] Bukhari Ma'a Al Fath: V3 P33; Fiqh as Sunnah: V1 P205

[270] Fiqh as Sunnah: V1 P202-203

Namaz e Juma Ki Rakat

Namaz e juma ki rakat ke silsila mein bataur e khaas 4 baate'n qaabil e zikr hain:

1. Namaz e Juma se pehle sunan o nawaafil ki tadaad.
2. Dauraan e khutba 2 rakat.
3. Namaz e Juma ki farz rakat
4. Farz ke baad sunnate'n

Aur ab aaiye, in chaaro'n (4) umoor ki kuch tafseel dekhe'n.[271]

Juma Se Pehle Sunan o Nawaafil Ki Tadaad:

Namaz e Juma ke liye masjid mein poho'nchne par agar khutba shuru naa hua ho, to namazi ko ijaazat hai ke jitne chaahe nawaafil adaa kare. Kyou'nke juma se pehle sunan o nawaafil ki koi tadaad mutaiyyan nahi. Balke adaab o mustahbaat e juma ke zimn mein jitni bhi ahadees milti hain, in sab mein yehi mazkoor hai ke isey jitni Allah taufeeq de namaz padhe.

Aur kya juma se pehle koi muakkadah sunnat muqarrar yaa mutaiyyan hain, yaa nahi? Is silsila mein ahle ilm ke 2 qaul hain. Ahnaaf aur baaz Shafaiyya ke nazdeek juma se pehle bhi namaz e Zohar ki tarha hi sunnat hai. Inka istedlal Ibne Majah aur Tabrani Kabeer ki us riwayat se hai, jisme Hazrat Abdulalh bin Abbas ﷺ farmate hain ke "*Nabi e Akram ﷺ namaz e juma se qabl 4 rakat padha karte the*". Is riwayat ki sanad ko Imam Nawavi ؒ ne sakht zaeef qaraar diya hai aur is sanad mein mazkoor ek shakhs Mubasshir bin Obaid ko *Wadda'aa* saaheb e abateel yaane jhooti riwayat ghadne aur baatil khabre'n naqal karne waala qaraar diya hai.[272]

Aise hi baaz mutlaq ahadees se bhi istedlal kiya gaya hai, jin mein se ek kutub e sitta mein hai: "*Har azaan o aqaamat ke ma-bain namaz hai*".[273]

Is hadees se istedlal ke baare mein ek baat qaabil e ghaur hai ke juma se pehle isse agar namaz saabit hoti hai to phir kya wajah hai ke maghrib ki azaan o aqaamat ke ma-bain 2 rakat saabit nahi hoti. Ek hi hadees ke baare mein do (2) paemane kyou'n? Aur bilkul yehi maamla doosri mutlaq hadees ka hai: "*Har farz namaz se pehle 2 rakat hain*".[274]

Juma se pehle 2 yaa 4 sunnat ke mutaiyyan hone par is baat se bhi istedlal kiya gaya hai ke namaz e juma dar-asal namaz e zohar ka badal hai. Lehaza Zohar se pehle jitni sunnat hain, wohi juma se pehle bhi hain. LEkin kaseer mohaqqiqeen ne is qiyaas ko ghair-durust qaraar diya hai. Balke khud fiqa hanafi ki motabar kitab Durre Mukhtaar mein likha hai ke "*Juma zohar ka badal nahi, balke ek mustaqil fareeza hai*".[275]

Lehaza juma ki sunnat ko Zohar ki sunnat par kaise qiyaas kiyaa jaa sakta hai? Allama Ibnul Qaiyyim ne in tamaam dalaael ko Zaad al Ma'ad mein zaeef qaraar diya hai.[276]

Is mauzoo mein doosra qaul Imam Maalik o Ahmad ؒ aur ek wajah se Shafaiya ka hai. Inka istedlal you'n hai ke Nabi e Akram ﷺ se juma ki pehli rakat ki koi taiyyun kisi saheeh hadees se saabit nahi aur naa hi Aap ﷺ ke amal se. Balke Nabi ﷺ jab mimbar par raunaq afroz ho jaate to azaan shuru ho jaati aur azaan ho chukne ke baad Aap

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[271] Yaad rahe ke "Namaz e Juma: Fazaael o Masaael o Adaab o Ahkaam" ke mauzoo par hamari ek mustaqil kitab bhi zer e tabaa-at hai. يَسَّرَ اللهُ طَبْعَهَ

[272] Neel ul Autaar: 2/3/254l Al Fathur Rabbani: V6 P70

[273] Isbaat ar Rakatain Qabl al Maghrib mein takhreej guzar chuki hai.

[274] Ibne Hibban; Daraqutni; Tabrani ba-hawaala) Neel ul Autaar

[275] Al Juma wa Makaanataha Fid Deen laa Ibne Hajar: P195 (Qatar edition)

[276] Zaad al Ma'ad (mohqqiq): V1 P432

ﷺ kisi waqfa ke baghair khutba shuru farmat dete aur ye khule mushaheda ki baat thi. Allama Iraqi farmate hain ke (kisi saheeh hadees mein) Nabi e Akram ﷺ se ye manqool nahi ke Aap ﷺ juma se pehle koi (muqarrar rakat par mushtamil) namaz padhte the.

Shaikh ul Islam Ibne Taimiyya aur Allama Ibnul Qaiyyim aur kaseer mohaqqiqeen o ulama e hadees ki tehqeeq yehi hai ke juma se qabl muqarrara tadaad mein sunan o nawaafil saabit nahi. Albatta jo shakhs Imam ke khutba shuru hone se pehle masjid mein poho'nch jaae, wo bila-ta'aiyyun jitni sunnat aur nawaafil padhna chaahe padhle aur joo'nhi imam khutba shuru kare, nawaafil padhna band karde.[277]

Dauraan e Khutba 2 Rakat (Tahiyyatul Masjid):

Jo shakhs us waqt masjid poho'nche jab khutba shuru ho chuka ho, to wo sirf 2 rakat "*tahiyyatul masjid*" padh sakta hai. Isse ziyaada nahi aur wo bhi halki si aur ye 2 rakat zaroor padh lena chaahiye. Kyou'nke Saheeh Bukhari o Muslim aur Sunan Arba samet deegar kutub e hadees mein Hazrat Abu Qataada ؓ se marwi irshad e Nabawi ﷺ hai: "*Tum Mein se koi shakhs jab masjid mein dakhil ho to baithne se pehle 2 rakat zaroor padh le*".[278]

Ye irshad e Nabawi ﷺ to mutlaq hai ke jab bhi masjid mein dakhil ho, lekin khaas juma ke din aur wo bhi aen khutba ke dauraan masjid mein dakhil hone waale ko bhi yehi hukum hai. Chuanche Tirmizi o Nisai mein Hazrat Abu Sayeed Khudri ؓ se marwi hai: "*Juma ke din ek shakhs us waqt masjid mein dakhil hua ke jab Nabi e Akram ﷺ khutba irshad farma rahe the. To Aap ﷺ ne usey 2 rakat padhne ka hukum farmaya*".[279]

Tirmizi ke alfaaz hain: "*Ek aadmi juma ke din masjid mein intehai muflisaana o khasta haal haalat mein aaya aur Nabi ﷺ khutba irshad farma rahe the. Aap ﷺ ne usey hukum farmaya to usne 2 rakat padhi, jabke Aap ﷺ khutba irshad farma rahe the*".[280]

Saheeh Muslim, Abu Dawood, Daraqutni ki hadees mein is mazkoora sahabi ka naam Hazrat Saleek Ghatfaani ؓ likha hai. Khutba ke daruan tahiyyatul masjid ke maane-een (ahnaaf) is hadees ki taaweel ye karte hain ke Aap ﷺ ne mahez us shakhs ki muflisi o ghareebi aur khasta haali ko dikhane ke liye aisa kiya, taa-ke unke dilo'n mein sadqa ka jazba paeda ho. Isi hadees ki doosri taaweel ye bhi ki jaati hai ke Daraqutni ne jo riwayat bayan ki hai, isme hai ke Aap ﷺ khutba rok kar khamosh ho gae the, goya ye waaqea daleel nahi ban sakta. Jabke khud Daraqutni ne us hadees e anas ؓ ko zaeef qaraar diya hai. Aur Tirmizi ki saheeh hadees se saabit ho raha hai ke wo 2 rakat padhte rahe aur Nabi ﷺ khutba irshad farmate rahe. Lehaza is taaweel ki haisiyat bhi zaahir ho gai.[281]

Agar is mauzoo ki sirf yehi ek hadees hoti to ye tawel bhi chal sakti thi, magar dauran e khutba tahiyyatul masjid ki 2 rakat padhkar baithne ke baare mein kitne hi irshadaat e nabawiya hain, jo bilkul mutlaq bhi hain.

Masalan Saheeh Bukhari o Muslim aur Sunan Arba mein Hazrat Jabir ؓ se marwi hai: "*Juma ke din ek aadmi us waqt masjid mein dakhil hua, jabke Nabi ﷺ khutba irshad farma rahe the. Aap ﷺ ne isse poocha: Kya tumne namaz (2 rakat tahiyyatul masjid) padhi hai? Usne jawab diya: nahi. To Aap ﷺ ne farmaya: Utho aur 2 rakat padho*".[282]

Bukhari o Muslim ki ek doosri hadees ke alfaaz hain: "*Utho aur 2 rakat padho*".[283]

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[277] Fataawa Ibne Taimiyya: V24 P188-200; Zaad al Ma'ad: V1 P432-440 (Tehqeeq Al Arnaout)
[278] Muttafiq A'ale; Mishkat: V1 P221; Al Fathur Rabbani: V5 P43-44
[279] Neel ul Autaar: 2/3/255; Al Fathur Rabbani: V6 P77 (Sharah)
[280] Tirmizi Ma'a At Tohfa: V3 P31-32; Neel ul Autaar: 2/3/256; Al Fathur Rabbani: V6 P77
[281] Tohfatul Ahwazi: V3 P35-36; Al Muntaqa Ma'a An Neel: 2/3/256
[282] Bukhari Ma'a Al Fath: V2 P407-412; Muslim Ma'a An Nawavi: 3/6/162-163; Al Fathur Rabbani: V6 P77; Tirmizi Ma'a At Tohfa: V3 P30; Sharah as Sunnah: V4 P263
[283] Hawaala-jaat saabeqa

Shareheen e hadees ke nazdeek us shakhs se bhi Hazrat Saleek ﷺ hi muraad hain. (Ibne Hajar o Nawavi) albatta Bukhari o Muslim mein hi irshad e Nabawi ﷺ hai: "*Jab tum mein se koi shakhs juma ke din masjid mein aae aur imam nikal chuka ho to isey chaahiye ke 2 rakat padhle*".[284]

Yaha'n "I*mam nikal chuka ho*" se muraad iska khutba shuru karna hai, aur agar mahez ghar se nikal kar masjid mein aana yaa mimbar par sirf baithna, magar khutba shuru naa karna muraad liya jaae to phir leejiye ek aur irshad e Nabawi ﷺ mulaaheza keejiye.

Saheeh Muslim, Abu Dawood, Nisai, Musnad Ahmad, Daraqutni aur Bayhaqi mein hai: "*Nabi ﷺ ne farmaya, jabke Aap ﷺ khutba de rahe the: Jab tum mein se koi shakhs juma ke din us waqt aae ke imam khutba de raha ho. To isye chaahiye ke 2 rakat padhle aur usey chaahiye ke dono (2) rakat mein takhfeef se kaam le*".[285]

Takhfeef yaane halki si rakat padhne ka hukum is liye diya gaya hai, taa-ke wo jald faarigh hokar khutba sun sakey. Imam Nawavi Sharah Muslim mein likhte hain ke "*ye hadees aisee nass hai ke iski kisi qism ki taaweel ki koi gunjaaesh hi baaqi nahi rehti aur main nahi samajhta ke koi bhi aalim aisa ho, jisey Nabi ﷺ ka ye saheeh o sareeh irshad poho'nche, phir bhi wo uski mukhalifat kare*".[286]

Yaad rahe ke isi hadees mein Hazrat Saleek Ghatfaani ﷺ ko hukum farmaya hai: "*Utho aur 2 rakat padho, aur unhe'n halka saa padho*".[287]

Phir irshad farmaya: "*Jab (bhi) tumse koi shakhs juma ke din aae aur imam khutba de raha ho, to usey chaahiye ke 2 rakat padhle. Lekin unme takhfeef se kaam le*". Isse ye baat bhi roz e raushan ki tarha waazeh ho gai ke logo'n ko sadqa ki targheeb dilaane waali taaweel saheeh nahi. Balke Imam Nawavi ﷺ ne to us taaweel ko baatil qaraar diya hai aur likha hai ke hadees ke aakhri sareeh aur mutlaq alfaz bhi us taaweel ki tardeed karte hain.[288]

Haafiz Ibne Hajar Asqalani ﷺ Bukhari ki Sharah Fathul Baari mein likhet hain ke maane-een ki mazkoora taaweel ka baais dar-asal ye hai ke unke khayal mein mazkoora ahadees (Surah Araaf: 204) mein irshad e ilaahi hai se

Aur Jab Quran Padha Jaae To Ghaur Se Suno Aur Khamosh Raho, Taa-ke Tum Par Rahem Kiya Jaae. [289]	وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

muta'ariz nahi. Isi tarha ye hadees (Bukhari o Muslim mein mazkoor) is irshad e Nabawi ﷺ: "*Agar tumne apne saathi se dauraan e khutba ye kaha ke chup-raho to tumne laghu irtekaam kiya*" ke bhi muqlif hai.

Inka kehna hai ke jab baat karne waale ko sif chup karaana manaa hai, to tahiyyatul masjid bhi mana hona chaahiye. Aise hi gardane'n phalaang kar guzarne waale shakhs ko Aap ﷺ ka farman ke "*Baith jaao, tumne doosro'n ko aziyyat poh'nchai hai*". Unka kehna hai ke Aap ﷺ ne usey tahiyyatul masjid ka hukum nahi farmaya, balke baith jaane ka hukum diya tha.

Aur Tabrani mein hadees e Ibne Umar ﷺ mein hai ke jab tum mein se koi shakhs dakhil ho aur imam mimbar par baith chuka ho (yaa khutba shuru kar chuka ho) to koi namaz naa padho, naa guftagu karo, jab tak ke wo farigh naa ho jaae. Maane-een ki taraf se ye kul eterazaat hain, dauraan e khutba tahiyyatul masjid ki 2 rakat padhne par.

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[284] Al Fathur Rabbani: V6 P77; Muslim Ma'a Nawavi: 3/6/63; Neel ul Autaar: 2/3/256

[285] Muslim Ma'a Nawavi: 3/6/164; Al Fathur Rabbani: V6 P77; Neel ul Autaar: 2/3/256; Mishkat Ma'a al Mara'aat: V3 P312-313; Sharah as Sunnah: V4 P264

[286] An Nawavi A'ala Muslim: 3/5/164

[287] Muslim Ma'a An Nawavi: 3/5/164

[288] Hawaala Saabeqa

[289] Surah Araaf: 204

Jabke jawaz o adm e jawaz ke dalaael mein jamaa o tatbeeq mumkin hai aur jab is baat ka imkan ho to ye ta'aruz par muqaddam hota hai, taa-ke kisi waazeh daleel ko saaqit karne ki naubat hi naa aae. Rahi Surah Araaf ki ayat to isme Quran ki tilaawat ke waqt khamoshi ka hukum hai, jabke khutba e juma sab quran nahi hota aur jo ayaat dauran e khutba aati hain, unki tilaawat ke waqt khamoshi ke aam hukum ko tahiyyatul masjid ke jawaz waali ahadees se khaas kar diya gaya hai, ke ye 2 rakat jaaez hain aur hadees "*Agar tumne apne saathi se dauraan e khutba ye kaha ke chup-raho to tumne laghu irtekaam kiya*" mein jo mumaaneat aai hai, wo aapas mein guftagu karne ki hai. Naake namaz padhne ki aur agar namaz samet sabki mumaneat ka hukum bhi maan liya jaae to us umoom ko 2 rakat ke jawaz waali ahadees se makhsoos kar diya gaya hai aur 2 rakat padhne waale ko "*khamosh*" qaraar dena bhi jaaez hai.

Jaisa ke Bukhari o Muslim, Abu Dawood, Nisai, Ibne Majah aur Musnad Ahmad ki hadees mein Hazrat Abu Huraira ﷺ ne takbeer e tehreema aur qiraa-at ke darmiyani waqfa mein mahel-e-dua سُبْحَانَكَ اللهُمَ يَا اَللهُمَّ بَأْ عِدْ بَيْنِىْ وَبَيْنَ خَطَايَاي par Nabi e Akram ﷺ ke sukoot ka itlaaq kiya hai.[290]

Gardan phalaang kar guzarne waale shakhs ka waaqea makhsoos hai, iska hukum aam nahi aur is baat ka bhi ehtemaal hai ke isey baithne ka hukum dene ka waaqea tahiyyatul masjid ki mashruiyyat se pehle ka ho. Yaa tahiyyatul masjid padhne ke baad baithne ki shart ho, jiska hukum us sahabi ko pehle se maloom hoga yaa phir usey bayan e jawaz par bhi mahmool kiya jaa sakta hai aur ye bhi imkan hai ke wo khuta ke aakhir mein aise tang mauqa par dakhil hua ho, ke 2 rakat padhne ki gunjaesh hi naa rahi ho.

Raha maamla Tabrani waali hadees ka wo to zaeef hai, iski sanad ka ek shakhs Ayyub bin Nuhaik maroof ulama e rijaal Abu Zara'ah aur Abu Haatim ke nazdeek *munkir ul hadees* hai aur aisee zaeef riwayaat, saheeh ahadees ki muqaabil nahi ho saktee'n.[291]

Al-gharz, saabeqa tasrihaat se ye baat waazeh ho jaati hai ke dauraan e khutba 2 rakat padhkar hi baithne waalo'n ke dalaael adm e jawaz waalo'n ke dalaael se ziyada qawee hain. Lehaza dauran e khutba masjid mein poho'nchne waale shakhs ko chaahiye ke baithne se pehle 2 rakat tahiyyatul masjid padhle.

Fathul Mulham Sharah Saheeh Muslim mein Allama Shabbir Ahmad Usmani ka ye kehna: "I*nsaaf ki baat ye hai ke ab tak kisi jaanib se raajeh hone par hamara sharhe sadar nahi hua*".

Shayad maraaje ki qillat ki wajah se ho, jiska andaaza unke alfaaz: "S*hayad Allah Ta'ala is maamla mein bhi kabhi sharah sadar farmade*" se hota hai.[292] Lehaza insharaah e sadar ke liye ab darj e zail maraaje mulaheza farmae'n.[293]

Namaz e Juma Ki Farz Rakat:

Namaz e Juma ki sirf 2 rakat farz hain, jaisa ke Sunan Nisai mein Hazrat Umar Farooq ﷺ se marwi hai ke Salat Eid ul Adha, Eid ul Fitr, Namaz e Safar yaa Qasar aur Juma ki 2-2 hi rakat hain.[294]

Inme Qiraa-at:

Is baat par poori ummat e islamiya ka ittefaq hai ke in dono rakat ki qiraa-at bhi (fajr aur maghrib o isha ki pehli 2 rakat ki tarha) jehri hai. Aur you'n to in dono rakat mein surah fateha ke baad koi bhi surah yaa quran ka koi bhi hissa padha jaa sakta hai. Lekin mustahab ye hai ke pehli rakat mein Surah A'ala aur doosri rakat mein Surah Ghashiya padhi jaae.

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[290] Al Fathur Rabbani: V3 O176 & V6 P79

[291] Fathul Baari: V2 P409 (Darul Ifta, edition)

[292] Ma'arif ul Hadees: V4 P392 (hashiya)

[293] Fathul Baari: V2 P407-415; Sharah Muslim Nawavi: 3/6/65-162; Neel ul Autaar: 2/3/254-259; Al Fathur Rabbani: V6 P77-80; Al Mara'ah: V3 P311-312; Majmua Fataawa Ibne Taimiyya: V24 P188-200; Sharah as Sunnah: V4 P263-266 (Tehqeeq Al Arnaout)

[294] Jaame al Usool laa Ibne Aseer: V6 P132

Kyou'nke Saheeh Muslim, Abu Dawood, Tirmizi, Ibne Majah aur Musnad Ahmad mein Hazrat Noman bin Basheer ﷺ se marwi hai ke Nabi e Akram ﷺ eidain aur juma ki namaz mein Surah A'alaa aur Surah Ghashia padha karte the.[295]

Mazkoora kutub e hadees mein Hazrat Noman bin Basheer ﷺ se marwi doosri riwayat mein eidain ka zikr to nahi, albatta ye saraahat maujood hai ke Nabi e Akram ﷺ juma ki pehli rakat mein Surah Juma aur doosri mein Surah Ghashiya padha karte the.[296]

Abu Dawood, Tirmizi, Ibne Majah aur Musnad Ahmad mein Hazrat Abdullah bin Raafe ﷺ bayan farmate hain ke Marwan ne Hazrat Abu Huraira ﷺ ko Madina Munawwara ka haakim muqarrar kiya aur khud Makkah Mukarrama chalaa gaya. Unho'n ne juma ki pehli rakat mein Surah Juma aur doosri mein Surah Munafiqoon padhi. Maine namaz ke baad unse kaha ke aapne namaz mein wohi 2 surah padhi hain, jo Kufa mein Hazrat Ali ﷺ padha karte the, to Hazrat Abu Huraira ﷺ ne farmaya ke maine Nabi e Akram ﷺ ko juma ke roz ye 2 surah padhte suna hai.[297]

In ahadees mein mazkoora tarteeb-waar surah ko padha jaae to mustahab hai, warna koi bhi surah aur quran e kareem ka koi bhi hissa padha jaa sakta hai.

Isi tarha juma ke din namaz e fajr mein padhi jaane waali surah ka zikr bhi sihaah o sunan mein maujood hai. Chunache Muslim, Abu Dawood, Nisai aur Musnad Ahmad mein Hazrat Abdullah bin Abbas ﷺ se marwi hai ke "*Juma ke roz fajr ki namaz mein Nabi e Akram ﷺ Surah Sajda aur Surah Insan aur juma ki namaz mein Surah Juma aur Surah Munafiqoon padha karte the*".[298]

Saheeh Bukhari o Muslim, Tirmizi, Nisai, Ibne Majah aur Musnad Ahmad mein Hazrat Abu Huraira ﷺ se marwi hai ke "*juma ke roz subha ki namaz mein Nabi ﷺ Surah Sajda aur Surah Insan padha karte the*".[299]

Lehaza agar inka khayal rakah jaae to mustahab hai.

Husool e Juma Ki Shart:

Kabhi aisee soorat bhi pesh aasakti hai ke namazi kisi wajah se itna ta-khair se aata hai ke khutba poora hi khatam ho chuka hai aur namaz e juma ki jamat khadi hoti hai. Us namaz ka kitna hissa mile to namaz e juma mil jaati hai? Is silsila mein ahle ilm ki 2 alag-alag raae hain:

Imam Ahmad, Imam Shafai, Imam Maalik ﷺ samet jamhoor ahle ilm ki raae ye hai ke jo shakhs juma ki kam-az-kam 1 rakat paaley wo to sirf 1 rakat khade hokar aur padhle, usey juma ki namaz mil gai. Aur agar doosri rakat naa mile. Balke mahez sujood o tasshahud mein hi mil paae to wo imam ke salam pherne ke baad 4 rakat padhe. Kyou'nke unke nazdeek usey juma ki namaz nahi mili aur uski ye namaz Zohar hogi.

Sufiyan Soori, Ibnul Mubaarak, Ishaq bin Rahwiya aur Imam Tirmizi ﷺ ke baqaul aksar sahaba ﷺ ka yehi maslak hai aur in sab ka istedlal Saheeh Bukhari o Muslim, Abu Dawood, Tirmizi, Nisai, Ibne Majah aur deegar kutub e hadees mein marwi irshad e Nabawi ﷺ se hai: "*Jisne namaz ki 1 rakat paali, usne wo namaz paali*".[300]

Is silsila mein doosra maslak ye hai ke namaz baa-jamat ka chaahe koi bhi hissa pale, to usey wo jamat mil gai. Imam ke salam pherne ke baad wo sirf 2 rakat ko hi mukammal karega. Aur ye Imam Abu Hanifa aur ulama e hadees ka maslak hai. Inka istedlal kutub e sitta mein Hazrat Abu Huraira ﷺ se marwi us irshad e Nabawi ﷺ se hai, jisme Aap ﷺ farmate hain ke "*Jab aqaamat ho jaae, tab bhi namaz ki taraf bhaag kar naa aao, balke araam o sukoon se aao. Tumhe'n jamat ka jo hissa mil jaae wo (imam ke saath) padhlo aur jo hissa faut ho jaae, isey baad mein poora karlo*".[301]

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[295] Muslim Ma'a An Nawavi: 3/6/167; Abu Dawood Ma'a A'aun: V3 P472; Tirmizi ma'a At Tohfa: V3 P55; Al Fathur Rabbani: V6 P112

[296] Muslim: 3/6/167; Abu Dawood: V3 P474; Al Fathur Rabbani: V6 P112

[297] Muslim: 3/6/166; Abu Dawood: V3 P474; Tirmizi: V3 P54; Al Fathur Rabbani: V6 P111-112

[298] Muslim: 3/6/168; Al Fathur Rabbani: V6 P111

[299] Bukhari Ma'a Al Fath: V2 P377; Muslim: 3/6/168; Tirmizi: V3 P56

[300] Tirmizi at Taohfa: V3 P61; Al Fathur Rabbani: V6 P107-108

[301] Takhreej Guzar Chuki Hai.

Isme juma ki namaz o jamat bhi shamil hai. Allama Abdur Rahman Mubarakpuri, Tirmizi Shareef ki Sharah Tohfatul Ahwazi mein likhte hain ke pehle maslak waalo'n ke paas koi saheeh aur sareeh daleel nahi aur mere nazdeek ziyada saheeh maslak wohi hai. Jo Imam Abu Hanifa ka hai ke namazi chaahe tassahud mein hi kyou'n naa aamile, usey sirf 2 rakat juma ki hi mukammal karna ho'ngi. Kyou'nke ye irshad e Nabawi ﷺ mutlaq hai ke tumhe'n jamat ka jo hissa mil jaae, usey padhlo aur jo reh jaae. Usey (baad mein uthkar) mukammal karlo.[302]

Agar Aadmi Ki Namaz e Juma Faut Ho Jaae To Juma Hi Ki Namaz Padhe Yaa Zohar Ki?

Ab rahi ye baat ke agar aadmi ki namaz faut ho jaae to juma hi ki namaz padhe yaa Zohar ki? Is silsila mein ek sawal Hazrat Mohaddis Ropadi se kiya gaya hai, jo jawab samet ifaada e aam ke liye darj hai:

Sawal: Kya farmate hain ulama e deen o muftiyaan e azzaam is mas-ala ke baare mein ek aadmi ki agar namaz e juma faut ho jaae to kya us soorat mein wo juma hi ki namaz padhega yaa Zohar ki namaz adaa karega? Fataawa shaaya farma kar mashkoor ho'n. Muhammad Ayyub Sabir, Renaala Khurd.

Al Jawab Ba A'aun al Wahab:

Is silsila mein aimma e islam mukhtalif hain. Imam Shafai, Abdullah bin Mubaarak, Imam Sufiyan Soori, Imam Ahmad, Imam Ishaq bin Raahwiya رحمہم اللہ waghairahum farmate hain ke agar masbooq rakat e kaamela imam ke saath paae, to doosri rakaat padhle, iska juma ho gaya. Aur agar rakat se kam hissa paae, yaane dono rakat ke ho jaane ke baad aaya hai aur mahez sujood yaa tasshahud mein milaa hai to iska juma reh gaya. Wo Zohar ki niyyat karke imam ke saath mile.

Imam Abu Hanifa رحمہ اللہ aur unke itteba farmate hain ke salam pherne se pehle milne waala bhi juma hi padhe. Yaane rakat e kaamela imam ke saath paae yaa rakat se kam ajza mein mile, dono surat mein juma ki niyyat kare.

Mere faham e naaqis mein az-roo e dalaael Imam Ahmad o Imam Shafai رحمہما اللہ waghairahum ka maslak saheeh aur raajeh hai aur uski 3 wajeh hain:

Pehli Wajah ye hai ke Sahaba Ikraam رضی اللہ عنہم ki ek jamat aur is taraf gai hai. Chunache Shaikh ul Islam Ibne Taimiyya رحمہ اللہ apne fataawa mein likhte hain: "*Juma kam-az-kam 1 rakat paane se mil sakta hai. Jaise sahaba رضی اللہ عنہم ne iske saath fatwa diya hai. Jin se Ibne Umar, Ibne Masood, Anas رضی اللہ عنہم waghaira hain. Sahaba رضی اللہ عنہم mein inka mukhalif koi maloom nahi aur kai ulama ne is par ijma e sahaba رضی اللہ عنہم naqal kiya hai*".[303]

Doosri wajah ye hai ke kai ek hadeeso'n mein saaf o sareeh waarid hai: "*Jo juma waghaira ki 1 rakat pale, wo uske saath doosri rakat milaale aur uski namaz poori ho gai*".[304]

Ye Hazrat Abu Huraira aur Hazrat Abdullah bin Umar رضی اللہ عنہم ki hadeese'n kai tareeqo'n se marwi hain aur agarche ye sab hadeese'n zaeef hain. Jaisa ke Ibne Hajar ne Talkhees al Habeer mein kaha hai: "*Magar unki taaeed is hadees se bohot umda tareeqe se ho sakti hai. Jisme hai: Jo 1 rakat paaley usne namaz paali*".[305]

Teesri wajah ye hai ke saheeh hadees mein hai: "*Jo Imam ke saath 1 rakat pale, usne namaz paali*".[306]

Isey Imam Muslim ne apni saheeh mein riwayat kiy hai. Ibne Taimiyya ne kaha: "Y*e hadees sahihain ki hai aur likha hai: Ye hadees is naza'a ko khatam karne waali hai*".

Farzo'n Ke Baad Ki Sunnate'n:

Namaz e Juma ke farzo'n ke baad jo muakkadah sunnat hain, unke baare mein 2 mukhtalif qism ki hadees hain.

Pehli ye ke juma ke farzo'n se farigh hokar zikr o azkaar ke baad ghar chalaa jaae aur sirf 2 sunnat padhle. Jaisa ke Bukhari o Muslim, Sunan Arba aur Musnad Ahmad mein Hazrat Ibne Umar رضی اللہ عنہ se marwi hai: "*Nabi ﷺ juma ke baad apne ghar mein 2 rakat padha karte the*".[307]

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[302] Tohfatul Ahwazi: V3 P6163; Al Fathur Rabbani: V6 P109-110
[303] Fataawa Ibne Taimiyya
[304] Nisai; Ibne Majah; Daraqutni
[305] Muttafiq A'alai; Talkhees al Habeer
[306] Saheeh Muslim
[307] Bukhari Ma'a Al Fath: V2 P425; Muslim Ma'a an Nawavi: 3/6/169-170; Al Fathur Rabbani: V6 P114

Doosri hadees Saheeh Muslim aur Sunan e Arba mein Hazrat Abu Huraira ﷺ se marwi hai, jisme irshad e Nabawi ﷺ hai: "*Tum Mein se koi shakhs juma padh chuke to usey chaahiye ke 4 rakat padhe*".[308]

In dono mein se pehli فعلی fe'li aur doosri qauli hadees hai aur dono hi saheeh hain aur in dono ko jamaa karte hue Shaikh ul Islam Ibne Taimiyya ﷺ farmate hain ke "*agar ghar mein aakar padhe to 2 rakat padhle aur agar masjid mein hi padhe to 4 padhe*".[309]

In dono mein se kisi ek hadees par amal kiya jaa sakta hai, 2 waali yaa 4 waali par. Jabke Hazrat Ali, Ibne Umar, Abu Musa ﷺ aur A'ataa, Soori, Abu Yusuf ﷺ kehte hain ke pehle 2 rakat aur phir 4 rakat padhle lekin ye maslak kisi sareeh hadees se saabit nahi.[310]

Imam Nawavi ﷺ farmate hain ke juma ke baad kam-az-kam 2 rakat aur ziyaada se ziyaada 4 hain.[311]

4 rakat padhne waale ke liye jaaez to dono tarha hi hai, ke chaahe to unhe'n ek hi salam se padhle, yaa chaahe to 2-2 rakat karke 2 salam se padhle. Imam Shafai aur jamhoor ka maslak 2 salam waala aur ahnaaf ka 1 salam waala hai. Aur Imam Shawkani ﷺ ne ahnaaf ke maslak ko azhar qaraar diya hai. Jabke jamhoor ka maslak *ahwat* hai, ke logo'n mein se kisi ko ghalat fehmi naa ho, ke ye Zohar e ehtiyaati ke 4 farz padh raha hai. Gharz 4 rakat padhna afzal aur 2 padhna jaaez hai.[312]

Author of the Book: **Abu Adnan Muhammad Muneer Qamar Nawabuddin**
Tarteeb o Tadween: Aansa Shakeela Qamar
Translitrator of the book [to roman English]: *Rehan Syed Barey*

Translitrators Note: I have tried to use the best and easiest words for transliteration, (I also tried to explain few words where ever required with (T:).

If you find anything which might make this transliteration even better then please inform mein @ rehan.hse@live.com Having read this book, if you deem it is worth forwarding, please do forward to anyone. If it motivates one person to come firmly on the track of Quran and Sunnah, I would consider my efforts has been successful.

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Dua-go,
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Riyadh, Saudi Arabia

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[308] Saheeh Muslim: 3/6/168-169; Al Fath ur Rabbani: V6 P115
[309] Fiqh as Sunnah Syed Saabiq: V1 P315; Zaad ul Ma'ad ba-tehqeeq Al Arnaout: V1 P440
[310] Al Fathur Rabbani: V6 P117
[311] Sharah Muslim: 3/6/169
[312] Neel ul Autaar: 2/3/281

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2	Arwa al Ghaleel	Allama Albani	Maktaba Islami, Beirut
3	E'elaam Ahlil A'asr	Allama Shamsul Haq Dayanwi	Beirut
4	E'elaam al Muwaqee'een	Allama Ibnul Qaiyyim	Beirut
5	Baloogh ul Maraam Ma'a Sabal as Salam	Haafiz Ibne Hajar	Madina Munawwara
6	Tohfatul Ahwazi Sharah Tirmizi	Allama Abdur Rahman Mubarakpuri	Madina Munawwara
7	Takhreej Ahya ul Uloom ad Deen	Allama Iraqi	Beirut
8	At Ta'aleeq al Mughni	Allama Shamsul Haq Dayanwi	Beirut
9	At Talkhees al Habeer	Haafiz Ibne Hajar	Jaamea Salafiyya, Faislabad
10	Jaame al Usool	Imam Ibne Aseer	Beirut
11	Al Jauhar an Naqee Haashiya Sunan Kubra Bayhaqi	Allama Turkamani	Dar ul Fikr, Beirut
12	Al Juma'a o Makaanataha Fil Islam	Allama Ahmad bin Hajar	Qatar
13	Hashiya as Sindhi was Suyuti A'ala an Nisai	Imam Sindhi o Suyuti	Maktaba Islami, Beirut
14	Hijaab al Mar-ah al Muslimah	Tehqeeq Allama Albani	Beirut
15	Subul us Salam	Allama San-aani	Beirut
16	Sunan Ibne Majah	Imam Ibne Majah	Beirut
17	Sunan Abu Dawood Ma'a Al A'aun al Ma'abood	Imam Ibne Majah	Madina Munawwara
18	Sunan Daraqutni	Imam Daraqutni	
19	Sunan Darmi	Imam Darmi	
20	Sunan Tirmizi Ma'a At Tohfa	Imam Tirmizi	Madina Munawwara
21	Sunan Kubra Bayhaqi	Imam Bayhaqi	Beirut, Lahore
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23	Silsila al Ahadees as Saheeha	Allama Albani	Maktaba Islami, Beirut
24	Silsila al Ahadees az Zaeefa	Allama Albani	Maktaba Islami, Beirut
25	Sharah as Sunnah	Imam Baghwi	Maktaba Islami, Beirut
26	Saheeh Bukhari Ma'a Al Fath	Imam Bukhari	Riyadh
27	Saheeh Ibne Hibban (Al Mawaarid)	Imam Ibne Hibban o Haithami	Riyadh
28	Saheeh Ibne Khuzaima	Imam Ibne Khuzaima	Beirut
29	Saheeh Muslim Ma'a An Nawavi	Imam Muslim	Beirut
30	Sifat Salat an Nabi ﷺ	Allama Albani	Riyadh

31	A’aun al Ma’abood Sharah Abu Dawood	Allama Shamsul Haq Dayanwi	Madina Munawwara
32	Fathul Baari	Allama Ibne Hajar	Riyadh
33	Al Fathur Rabbani Sharah Musnad Ahmad ash Shaibani	Allama Ahmad Abdur Rahman al Banna	Egypt
34	Fiqa as Sunnah (Urdu)	Muhammad Asim	Karachi
35	Fataawa Imam Ibne Taimiyya		Saudi Arabia
36	Fiqa as Sunnah (Arabic)	Syed Sabiq	Beirut
37	Kitab ut Tauheed	Ibne Mandah	Beirut
38	Saheeh Bukhari Ma’a English Tarjuma	Dr. Mohsin Khan	Beirut
39	Majmua az Zawaaed	Allama Haithami	Beirut
40	Al Mahalla ba-tehqeeq Ahmad Shakir	Allama Ibne Hazam	Beirut
41	Mukhtasar Saheeh Bukhari	Allama Albani	Beirut
42	Mukhtasar Qiyaam ul Lail	Imam Maroozi	Beirut o Hadees Academy, Faislabad
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44	Musnad Ahmad	Imam Ahmad bin Hambal	Beirut
45	Mishkat	Allama Khateeb ba-tehqeeq Allama Albani	Beirut
46	Musannaf Ibne Abi Shaiba	Imam Ibne Abi Shaiba	Ad Darussalafiyya, Bombay
47	Musannaf Abdur Razzaq	Imam Abdur Razzaq	Al Majlis al Ilmi, India
48	Al Mughni	Imam Ibne Qadaama	Beirut o Egypt
49	Muwatta Imam Maalik Ma’a At Tanweer	Imam Maalik	Beirut
50	Al Muntaqa Ma’a Neel ul Autaar	Al Majd Ibne Taimiyya	Beirut
51	Ma’arif ul Hadees	Maulana Nomani	Luckhnow
52	Nasbur Raaya	Allama Ze’eli	Beirut
53	Neel ul Autaar	Imam Shawkani	Beirut
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54	Majalla Jaamea Ibrahimiya, Fatwa Shaikh ul Hadees	Maulana Muhammad Ali Janbaz	Sialkot
55	Haft Roza Al Etesaam	Haafiz Ahmad Shakir	Lahore